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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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IBERIAN ICON OF THE MOTHER OF GOD

*Painted on the Holy Mountain on request of His Holiness Patriarch Nikon;
brought to Moscow in 1648*

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MONTHLY PUBLICATION IN RUSSIAN AND ENGLISH

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EASTER MESSAGE FROM HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA TO THE HEADS OF CHURCHES AND RELIGIOUS ASSOCIATIONS

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome and Ecumenical Patriarch

Your Holiness, beloved brother in the Lord,
Christ is Risen!

In spiritual joy I greet you cordially on this great and salvatory feast of Christ's radiant Resurrection.

In these bright days of Easter, heeding the Angels' tidings about the Resurrection of the Son of God, we, as *children of the resurrection* (Lk. 20.36), together with the Apostle Paul, bear witness that we know in Whom we believe—in *our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality* (2 Tim. 1.10).

"Peace be unto you," said the Saviour to the Apostles when He appeared before them after His Resurrection to send them preach His teaching in the Universe (Jn. 20. 19-23). This message of peace concerns us all and in perceiving it we are becoming heralds of *the peace of God* (Col. 3. 15), which is the *fruit of the Spirit* (Gal. 5. 22, 23). The ministry for charity, peace, mercy and faith should be manifest today in a salvific effort to oppose the growing threat to the whole of God's creation. This threat stems from sanguinary international conflicts, oversaturation of the Earth with powerful weapons of destruction, and an approaching ecological catastrophe.

May our Lord Jesus Christ, the Source of Life and Immortality, Who shone forth from the Life-Giving Sepulchre in three days, send you His great and abundant mercies and may He grant us to praise His glorious and salvatory Resurrection with a pure heart.

With love in the Risen Christ,

PIMEN, Patriarch of Moscow and All Russia

Easter 1989

His Holiness Patriarch PIMEN of Moscow and All Russia addressed similar Easter greetings to the Primates of Local Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa; Alexandria
His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus
His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
 His Beatitude TEOCTIST, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
 His Holiness MAKSIM, Patriarch of Bulgaria; Sofia
 His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus, Nicosia
 His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens
 His Beatitude VASILY, Metropolitan of Warsaw and All Poland; Warsaw
 His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague
 His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York
 His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo
 His Eminence Metropolitan JOHN, Archbishop of Karelia and All Finland; Kuopio
 His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

His Holiness Pope JOHN PAUL II; Vatican City
 His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin
 His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
 His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus
 His Holiness Moran Mar BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam
 His Holiness Abuna MARKORIOS, Patriarch of the Ethiopian Church; Addis Ababa
 His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East
 His Beatitude MAXIMOS V, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
 His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of Antioch and All the East; Lebanon
 His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London
 His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York
 His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
 Dr. BERTIL WERKSTRÖM, Archbishop of Uppsala, Primate of the Church of Sweden; Uppsala
 Dr. JOHN VIKSTRÖM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
 Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen
 The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva
 The Rev. Dr. KAROLY TOTH, President of the Christian Peace Conference; Budapest
 Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva
 Mr. GERALD GÖTTING, Chairman of the Christian Democratic Union of Germany; Berlin, GDR

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

Monsignor JULIAN Cardinal VAIVODS, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
 Monsignor LIUDAS POVILONIS, Titular Archbishop of Arcavica, Apostolic Administrator of Kaunas and Vilkaviškis; Kaunas
 Archbishop Dr. ERIK MESTERS of the Evangelical Lutheran Church of Latvia; Riga
 Archbishop Dr. KUNO PAJULA of the Estonian Evangelical Lutheran Church; Tallinn
 V. E. LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

The Most Reverend ALIMPIY, the Old Believers Metropolitan of Moscow and All Russia; Moscow
 The Most Reverend GENNADIY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
 I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
 A. I. LOBZA, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
 F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow
 I. MIROLYUBOV, Spiritual Mentor of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

TELEGRAMS FROM HIS HOLINESS PATRIARCH PIMEN

**To His Beatitude IGNATIOS IV,
Patriarch of Antioch and All the East**

Damascus, Syria

From the bottom of my heart I congratulate Your Beatitude on your name-day. I pray to the All-Merciful Lord to grant you good health, long life and heavenly help in your primatial ministry for the good of the ancient and glorious Church of Antioch, with which the Russian Church maintains most cordial relations, through the metochion of the Antiochene Patriarchate in Moscow in particular, which is to mark the 140th anniversary of its establishment and the 40th anniversary of its restoration this year.

With brotherly love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

December 16, 1988

**To His Beatitude Metropolitan VASILY
of Warsaw and All Poland**

Warsaw, Poland

I extend heartfelt greetings to Your Beatitude on your name-day, prayerfully wish you the abundant mercies of the Lord in your primatial ministry for many years to come.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

December 29, 1988

**To His Holiness and Beatitude ILIYA II,
Catholicos-Patriarch of All Georgia,
Archbishop of Mtskheta and Tbilisi**

Tbilisi

Your Holiness, beloved brother in the Lord,

I received with joy the news from you about the great and blessed event in the life of the Georgian Orthodox Church—the opening in Tbilisi of the Theological Academy and the transference from Mtskheta to Tbilisi of the Theological Seminary.

It is well known that your Church is rich in spiritual traditions. I am glad that, after an interval of eight hundred years, the tradition of spiritual education in Georgia has been restored.

With a feeling of special satisfaction I welcome the coming cooperation between the theological academies and seminaries of our Churches and trust that it will help to consolidate further the age-old amicable relations between the Georgian and Russian peoples and Churches.

We are offering prayers to God the Giver of all blessings, that He may bestow His munificent mercies upon Your Holiness, beloved in the Lord, upon your pious flock and upon the pupils and teachers of the Tbilisi Theological Academy and Seminary.

I wish Your Holiness good health and God's help in your primatial ministry.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

January 12, 1989,
Moscow

**To His Beatitude SERAPHIM,
Archbishop of Athens and All Hellas**

Athens, Greece

My heartfelt congratulations to Your Beatitude on the 25th anniversary of your accession to the primatial throne of the Church of Hellas. I pray to the Lord to bestow upon you and the flock of the Church of Hellas peace and prosperity.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

January 13, 1989

To His Holiness GERMAN, Patriarch of Serbia

Belgrade, Yugoslavia

My cordial congratulations to Your Holiness on your glory of baptism and wishes of good health and blessed primatial ministry.

With invariable love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

January 17, 1989

ARCHIMANDRITE NIPHON SAIKALI CONSECRATED BISHOP

On October 26, 1988, His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East, informed His Holiness Patriarch Pimen of Moscow and All Russia that Archimandrite Niphon was designated Bishop of Philippopolis.

On November 13, in Damascus, Syria, in the Patriarchal Cathedral, Archimandrite Niphon Saikali, Representative of the Patriarch of Antioch to the Patriarch of Moscow, was consecrated bishop. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Bishop Nikandr of Zvenigorod, Representative of the Patriarch of Moscow to the Patriarch of Antioch, took part in the consecration ceremony.

**To His Beatitude IGNATIOS IV,
Patriarch of Antioch the Great and All the East**

Damascus, Syria

Brotherly greeting Your Beatitude, I rejoice with you at the increase in the assembly of hierarchs of the Church of Great Antioch. Please convey to the newly consecrated Bishop Niphon of Philippopolis our cordial congratulations on receiving the episcopal grace. I pray that the almighty help of God be with Bishop Niphon and may his episcopal labours be successful for the good of the Sister Church of Antioch, and for the strengthening of friendship and cooperation between both our Churches to the glory of Holy Orthodoxy.

With deep brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

December 12, 1988

To Bishop NIPHON

Moscow

My cordial congratulations to Your Grace on the occasion of His Beatitude Patriarch Ignatios's name-day. I pray to the Lord to grant him health and heavenly assistance in his primatial ministry to the glory of the Antiochene Church, with which the Russian Church

maintains and develops fraternal contacts, in particular through the metochion of His Beatitude the Patriarch of Antioch the Great and All the East in Moscow, the 140th anniversary of the establishment and the 40th anniversary of the restoration of which are being marked this year. I congratulate you on these anniversaries.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

December 16, 1988

FOR THE DEMISE OF ARCHBISHOP PAUL

To His Eminence Archbishop JOHN of Karelia and All Finland

Kuopio, Finland

The Russian Orthodox Church grieves deeply at the demise of His Eminence Archbishop Paul. Our sincere condolences to Your Grace, to the hierarchs, the clergy and God-loving flock of the Church of Finland, and to the near and dear ones of the blessedly departed. May the Lord rest his soul in peace in the heavenly mansions with all the saints and the righteous.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

December 6, 1988

To His Imperial Majesty AKIHITO

Tokyo, Japan

Your Imperial Majesty, please accept our deep condolences in connection with the demise of your dear parent, His Majesty Emperor Hirohito. May Your Majesty's reign be long and prosperous, marked with many beneficences for your people and good relations between our states.

With deep respect,

PIMEN, Patriarch of Moscow and All Russia

January 1, 1989

TELEGRAM IN REPLY FROM CATHOLICOS-PATRIARCH ILIYA II

**To His Holiness Patriarch PIMEN
of Moscow and All Russia**

Your Holiness, dearly beloved brother in Christ, accept my sincere gratitude for your congratulations and prayerful wishes on my 55th birthday. I wish Your Holiness good health and prosperity, and the Holy Russian Orthodox Church, further flourishing.

With brotherly love,

ILIYA II, Catholicos-Patriarch of All Georgia

December 5, 1988

TELEGRAM IN REPLY FROM POPE JOHN PAUL II

To His Holiness PIMEN, Patriarch of Moscow and All Russia

I received with gratitude Your Holiness' congratulations on the occasion of the 10th anniversary of my ministry as Bishop of Rome and on the feast of my patron saint. I thank you with all my heart, assure you of my brotherly love and pray for you.

JOHN PAUL II

December 7, 1988

HIS HOLINESS PATRIARCH PIMEN PRESENTED WITH THE CERTIFICATE OF CANDIDATE FOR THE USSR PEOPLE'S DEPUTIES



On February 10, 1989, in the Synodal Hall of the Moscow Patriarchate, His Holiness Patriarch Pimen of Moscow and All Russia was presented with the certificate of candidate for the USSR People's Deputies.

The certificate was presented by Prof. R. Bogdanov, D. Sc. Hist., Assistant Director of the USA and Canada Institute, Vice-Chairman of the Soviet Peace Committee, Chairman of the Election Commission of the Soviet Peace

Committee and of the Federation of the UN Association in the USSR.

Present at the ceremony were Protopresbyter Matfei Stadnyuk, secretary to the Patriarch; G. Mikhailov, head of department of the Council for Religious Affairs at the USSR Council of Ministers, and K. Parastaev, Vice-Chairman of the Council for Religious Affairs at the USSR Council of Ministers.

His Holiness's Speech

Esteemed Radomir Georgievich,

Permit me to thank in your person the Soviet public for the great trust shown me by nominating me candidate for the USSR People's Deputies.

The new times of perestroika call us religious figures to the lofty state service of the people.

In accepting the certificate of candidate for the people's deputies, I am fully aware of the responsibility placed upon me by the electors. I perceive in my nomination a clear recognition of the value attached to the participation of religious figures in the process of our country's development.

The Church is separated from the State, but she is indivisible from society and by nominating us candidates for people's deputies, the electors have the right

to expect from us, leaders of the Church, a special spiritual contribution to the great cause of renewal and moral improvement of various spheres of our country's life.

If the Lord wills that I be elected to this important post, I shall serve gladly, as I have always served and called upon others to serve, the cause of charity and mercy; of consolidating the family; of educating in each of us a solicitous and sympathetic attitude to our neighbour, to labour, to our cultural heritage, to our environment; the cause of peace and cooperation among all the nations of the Earth.

I trust in the Lord's help in my new service to the people of God.

I thank you again for the confidence placed in me.

Archimandrite ANASTASY Metkin Nominated and Consecrated Bishop of Kazan and Mari

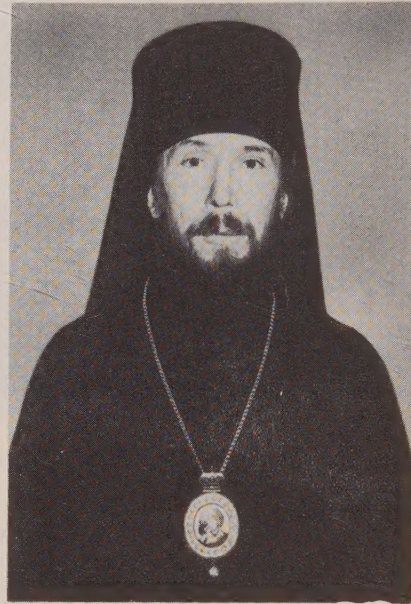
By an ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod, on November 30, 1988, Archimandrite Anastasy Metkin, Secretary of the Kazan Diocesan Administration, was designated Bishop of Kazan and Mari.

On December 10, 1988, the nomination of Archimandrite Anastasy as Bishop of Kazan and Mari was conducted in the Patriarchal Cathedral of the Epiphany by Metropolitan Vladimir of Rostov and Novocherkassk and Bishops—Valentin of Vladimir and Suzdal (now archbishop), Paisy of Orel and Bryansk, Viktor of Kalinin and Kashin.

At the nomination, Archimandrite Anastasy delivered the following address:

"Your Eminences and Graces, God-wise hierarchs and merciful fathers,

"A strong and deep emotion grips me at this solemn moment. Soon, by the laying on of hands of the hierarchs, the lawful successors of the Apostles, the grace of God, which always healeth that which is infirm and completh that which is wanting, will elevate me to the plenitude of priesthood. Now I stand before you, venerable archpastors, by God appointed to be guardians of the House of Israel, as before the Lord Himself. I stand in terrible spiritual trepidation, being aware of my unworthiness, and yet I dare to say: I return thanks, and accept, and say nothing contrary thereto. I thank His Holiness Patriarch Pimen and you, holy bishops of God, for your gracious and merciful decision to elevate me to the



dignity of bishop. In your decision I see the Providential Hand of God, which has led me throughout my whole life. From the age of eight, when I first visited the Lavra of St. Sergiy, the ecclesiastical beauty in all its plenitude captivated my heart and drew me to itself despite numerous life's obstacles. My dream then was to remain always in this oasis of spiritual life.

"It pleased the Lord, however, to put me under the protection of the Kazan Icon of the Mother of God and the Kazan saints, who belonged to my native land and who, I believe, led me to Kazan. It is now twenty odd years that I have been under obedience in the God-saved city of Kazan, by the shrines which are reverently venerated by our God-loving people.

"Today, through God's will and your choice, I am confronted by a great feat—ministry in the dignity of bishop. I am fully aware of the responsibility entailed and the complexity of this ministry at the present time. It demands greater return from the bishop in all the spheres of spiritual and social life of our Church.

"A new chapter opens in my life from this moment. Knowing that God's strength *is made perfect in weakness* (2 Cor. 12.9), I put my trust in your episcopal prayers, which will be a true help in this difficult ministry.

"I believe and hope that the Queen of Heaven, through Her glorious Kazan icon, will continue to be my Helper and Guide.

"She has never left me all the days of my life, and I believe that now too She is asking for me the Lord's help and blessing in my forthcoming ministry. I also trust in the intercession of Sts. Gury, Varsonofy and German of Kazan.

"I beg of you, God-wise hierarchs and worthy fathers, for your holy prayers and blessing so that the Lord may strengthen me in my ministry to the glory of the Holy Church and the well-being of our Motherland. That the Lord may, as He did on Pentecost, kindle in me the flame of faith, cleanse my heart and grant me power to serve the Holy Trinity with zeal. Amen."

* * *

On December 11, 1988, 28th Sunday after Pentecost, during Divine Liturgy at the Patriarchal Cathedral of the Epiphany, the

hierarchs who took part in the nomination consecrated Archimandrite Anastasy Bishop of Kazan and Mari.

At the end of the Liturgy, presenting the crosier to the newly consecrated Bishop Anastasy, Metropolitan Vladimir delivered the following exhortation:

"Your Grace Bishop Anastasy, beloved brother in the Lord,

"Chosen and confirmed by His Holiness the Patriarch and the Holy Synod to be the bishop of the God-saved city of Kazan and now by inspiration of the All-Holy and All-Sanctifying Spirit through the sacrament of the laying on of episcopal hands having received the hierarchal grace, hear the exhortation given in accord with ecclesiastical regulation, and keep it as your rule and guidance in your forthcoming episcopal work.

"St. Ignatius of Antioch in his Epistle to the Ephesians says: 'We must regard a bishop as the Lord Himself.' When you will stand on the podium and represent the lofty image of Christ for the Church, remember that the pledge of the effectiveness and fruitfulness of your service of Christ's Church lies in the humble consciousness of your unworthiness and complete submission of your will to His all-good and providential will. Receive this Great Hierarch, *that is passed into the heavens* (Heb. 4.14), into your heart. May the Word of Christ dominate over all your thoughts and the Wisdom of God, over human philosophizing.

"In accordance with hierarchal duty you are called upon to teach others (1 Tim. 3.2) the truths of the Christian faith and the rules of Christian life. Preach the Word not from yourself, *not as the word of men, but, it is in truth, the word of God*, (Thess. 2.13), *not with enticing words of man's wisdom, but in demonstration of the Spirit and*

of power (1 Cor. 2.4). *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart* (Heb. 4.12).

"Proceeding from a heart bearing Christ and enforced by theological knowledge, your sermon, according to the example of the Chief Shepherd, will be effective, and have power over the minds and hearts of your flock.

"Performing the ministry for the sanctification of yourself and others, bear Christ in your heart, and you will not only escape spiritual enervation, but will preserve the awe of standing before the Holy of Holies. *As the hart panteth after the water brooks, so panteth my soul after thee, O God... when shall I come and appear before God?* (Ps. 42. 1-2), the Prophet David said of himself, when he did not yet bear in himself, but only saw the Lord before him (Ps. 16.8).

"Such a reverential mood cannot but act beneficently on your co-officiants and on all the people praying with you.

"As part of your duty you will have to give diverse orders

for the making, consolation and strengthening of both the pastors and the flock. Bear Christ in your heart and you will be safe from acts accomplished through partiality or bias. Do not be over-severe and ready to break *the bruised reed* or kill the last sparks of the *smoking flax* (Mt. 12.20). At the same time do not be over-tolerant, in order not to lull to sleep the already slumbering conscience. Adhere strictly to the canons and rules of the Church, and let not those who distort and misinterpret your righteous acts frighten you, for it was said even of the Highest Righteousness and Love: *some said, He is a good man; others said, Nay; but he deceiveth the people* (Jn. 7.12).

"It will not be out of place here to remind you of the decisions of the Local Council of the Russian Orthodox Church which was held during the celebration days of the Millennium of the Baptism of Russia. The Local Council underlines the extreme importance of taking care of the moral purity of the clergy, monks and nuns and all the children of the Church. It is necessary to select for the clergy the best candidates, brought up in the Christian spirit of doing good works and of high civic awareness, so that, having received the



Metropolitan Vladimir handing archpastoral crosier to the newly consecrated Bishop Anastasy



Archpastors participants in the consecration of Bishop Anastasy of Kazan and Mari (extreme right)

grace of the holy orders, they might set a visible example of all this in their own life.'

"The Lord set you to labour for many years in the Kazan Diocese, which is multilingual and in which members of diverse religions live side by side. And now that you have become the ruling bishop of this diocese, manifest constant solicitude for the moral upbringing of your children in the spirit of brotherly love among the peoples of our country. 'All of us', His Holiness Patriarch Pimen says, 'Christians and followers of other religions, have a common historical destiny and common civic duties.'

"True Christian zeal does not oppose religious tolerance: *Charity... endureth all things* (1 Cor. 13.7), but by no means does it accept indifference to religious convictions and to patristic faith, to the thousand-year-old way of salvation paved by your predecessors—the great saints in the land of Russia. In calamitous times the faith served for our forefathers as a consolation and support in their acts for the common weal, an incentive to overcome obstacles in the way of duty

and honour, and for conscientious and selfless labour. A true Christian is invariably a loyal son of his Motherland, a patriot *not only for wrath, but also for conscience sake* (Rom. 13.5). Patriotic inspiration, sympathy for the well-being of the country, is a pledge of the truth of the Christian teaching.

"Let zeal for God, zeal for the faith, burn in your heart, like a holy flame, with an unquenchable desire to act in your episcopal ministry to the glory of God, for the good of the Russian Orthodox Church, and for the well-being of our Motherland. Let it unceasingly make you devote all your powers to the establishment of the grace-filled kingdom of Christ's peace on Earth by word and deed.

"Go forth along the path lying before you with deep confidence in the almighty power of God, remembering the words of the Lord spoken to the Chief Apostle: *My grace is sufficient for thee: for my strength is made perfect in weakness* (2 Cor. 12.9).

"Now take this crosier and may it be a visible sign of the effective

help of God in your forthcoming ministry.

"Of the new grace given to you, bestow the Lord's blessing upon all who took part in your consecration."

* * *

Bishop Anastasy (secular name Aleksandr Metkin) was born on August 27, 1944, in the village of Stolbovo, Kimry District, Kalinin Region.

In 1963, he finished an engineering school and up to 1966 worked at a machine-building plant in the city of Kimry. In 1967, he became a psalm-reader in the churches of the Kazan Diocese. On May 6, 1968, he was ordained deacon by Archbishop Mikhail (Voskresensky; † 1976) of Kazan and Mari, and on February 7, 1972, priest. On September 5, 1976, Bishop Panteleimon of Kazan and Mari (now retired) professed and named him Anastasy in honour of the Martyr Anastasy the Deacon of Pechery, and then raised him to the rank of hegumen. That same year, he was appointed Dean of the Cathedral Church of St. Nicholas in Kazan and Secretary of the Kazan Diocesan Administration.

In 1975, he finished the Moscow Theological Seminary by correspondence, and in 1983, graduated from the Moscow Theological Academy.

For Easter Sunday, 1985, he was raised to the rank of archimandrite.

In 1988, he was a member of the Local Council of the Russian Orthodox Church.

For his zealous service of the Church of Christ he was awarded the Order of St. Vladimir, 3rd Class, and in 1988, he was granted the right to celebrate Divine Liturgy with the Holy Doors open up to the Lord's Prayer.

Solemnities in the Patriarchal Podvorye in Belgrade

On September 10-16, 1988, the Belgrade podvorye of the Russian Orthodox Church celebrated the Millennium of the Baptism of Russ. In the pre-jubilee period, Archpriest Vasily Tarasyev, rector of the Holy Trinity Podvorye Church, read lectures, organized a number of exhibitions and film showings on the life of the Russian Orthodox Church, all of which evoked a keen interest among the Yugoslavian clergy and ordinary believers.

A delegation of the Russian Orthodox Church, headed by Bishop Simon of Brussels and Belgium, arrived in Belgrade to attend the celebrations. On September 10, members of the delegation were received by His Holiness Patriarch German of Serbia and members of the Holy Synod. Present at the reception were G. Firsov, counsellor of the Soviet Embassy in the SFRY, and other members of the Soviet Embassy staff. In the evening, a solemn All-Night Vigil was conducted in St. Gabriel's Church.

On September 11, 15th Sunday after Pentecost, the Beheading of St. John the Baptist, Bishop Simon and hierarchs of the Serbian Orthodox Church: Bishop Pavle of Raška-Prizren, Bishop Vasilije of Zvornik and Tuzla, and Bishop Hrizostom of Eastern America, concelebrated Divine Liturgy in the Holy Trinity Podvorye Church. His Holiness Patriarch German of Serbia attended the divine service. Following the Prayer Before the Ambo, Bishop Simon read out a message from His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the 30th anniversary of the enthronization of His Holiness Patriarch German of Serbia and presented him a holy cross and panagia.

On September 12, the Feast of St. Aleksandr Nevsky, Bishop Simon and Serbian archpastors concelebrated Divine Liturgy in St. Aleksandr Nevsky's Church. The divine service was followed by a fraternal repast during which members of the delegation answered parishioners' questions on the life of the Russian Orthodox Church.

On September 13, delegation members visited Dragan Dragojlović, Chairman of the Council for Religious Affairs of the Socialist Republic of Serbia, and then the Soviet Embassy. That same day the guests familiarized themselves with the progress of the construction of a new church in Belgrade which will be dedicated to St. Sava of Serbia. According to the design, it is going to be one of the biggest churches in the world. Its construction is funded by donations coming from Orthodox Serbians living in all parts of the globe. Thereupon members of the delegation went to the Serbian Theological Seminary where they met with its rector, Archpriest Dušan Dačić, members of the faculty and students. At 5 p. m. Bishop Simon, assisted by members of the Serbian clergy, conducted a panikhida in the Holy Trinity Podvorye Church from the office of the feast of the Millennium of the Baptism of Russ. The church was filled to capacity by worshippers—Russian and Serbian.

On September 14, members of the delegation visited the Council for Religious Affairs of the SFRY where they were received by General Secretary, Radovan Samardžić. After the reception they went to the Chapel of the Iberian Icon of the Mother of God and the memorial chapel, where the remains of the Russian soldiers killed in Serbia in 1914, are buried. In the evening, bishops Simon, Vasilije and Hrizostom, assisted by numerous clergymen, conducted a thanksgiving Eucharist in the Holy Trinity Church. After the service, a message of greeting from His Holiness Patriarch Pimen

of Moscow and All Russia to the rector and parishioners of the podvorye church was read out.

At 6 p. m. a function devoted to the great jubilee of the Russian Orthodox Church was held in the concert hall of Belgrade University. Present at the function were His Holiness Patriarch German of Serbia, hierarchs of the Serbian Church, representatives of other religious confessions, the governments of the SFRY and the Republic of Serbia and Belgrade authorities. It was also attended by V. Maltsev, Soviet Ambassador Extraordinary and Plenipotentiary to the SFRY, representatives of the diplomatic corps, and members of the Serbian Academy of Sciences and Arts. The meeting was opened by Archpriest Vasily Tarasyev. Prof. Vladan Popović delivered a report: "Triumph of Mankind's Conscience—the Church". After a short break a concert was held. T. Lukyanova recited G. Derzhavin's ode "God", B. Životić read a poem "The Russian Church in Her Historical Aspect" by Archpriest Dušan Dačić. The People's Artist of the USSR Elena Obraztsova sang a number of romances and songs. The Belgrade Philharmonic Orchestra performed Rimsky-Korsakov's and Tchaikovsky's music.

Participants in the solemn function had an opportunity to view an exhibition devoted to the life of the Russian Orthodox Church, which was arranged in the foyer of the concert hall.

The celebration of the Millennium of the Baptism of Russ in Belgrade was a great success. Much credit for this goes to members of the Soviet Embassy staff, representatives of the Yugoslavian state authorities and public circles, who gave a helping hand in arranging celebrations. To mark the glorious jubilee of the Russian Orthodox Church, the Holy Trinity Podvorye is preparing a volume of selected lectures for publication in Russian and Serbian, as well as an exhibition devoted to the Millennium of the Baptism of Russ.

Archpriest VASILY TARASYEV

□

A Shrine Turned Over to the Optina Hermitage

Moscow, November 23, 1988. We are driving along snow-covered Moscow streets in the direction of Bolshaya Serpuhovskaya St. Sitting next to me is Archimandrite Evlogy, Father Superior of the Optina Hermitage. For a long time he performed various obediences in the Trinity-St. Sergy Lavra, was its steward. It was also there that he became a professor teaching at Moscow theological schools. He is the author of a major work on the history of Russian monasticism, which was his Magister's thesis. From 1983 he was restoring St. Daniel's Monastery in Moscow, transferred to the Russian Orthodox Church, and now he is restoring the famous Optina Hermitage. The father superior told me about his daily cares and work.

"Active work was started in the cloister in May 1988, but much has already been accomplished. Several structures, including towers and monastery walls, which were badly in need of capital repair, were being restored simultaneously. Our priority task was to put the Cathedral of the Presentation of the Blessed Virgin in the Temple in order and start services there as soon as possible. Its facades were repaired, foundations strengthened and murals cleared; its five cupolas were coppered and six chandeliers suspended inside. Five crosses surmounting the cupolas acquired a golden shine. And then a new date—July 3, 1988, was entered into the annals of the Optina Hermitage. On that day a moleben was conducted and the Church of the Presentation of the Blessed Virgin in the Temple consecrated. And so daily divine services began in the cloister. On June 6, when the Local Council canonized nine zealots of piety, including Schemahieromonk Amvrosy, we had the last panikhida for the departed Optina starets. Already now numerous visitors come to the cloister from all parts of our country and from abroad. Recently it was visited by a large group of foreign newsmen. As in olden times, when many Russian writers, philosophers, artists and other intellectuals, including Fedor Dostoevsky and Lev Tolstoy, came to the Optina Hermitage as pilgrims, the cloister has begun to be visited by our contemporaries. The writers V. Rasputin and D. Balashov have made their entries in the Distinguished Visitors' Book. June 19 was the day when the first archpastoral divine service took place. The modest monastery belfry (we are going to restore the original bell-tower) announced the beginning of the service which was led by the member of the Holy Synod, Metropolitan Vladimir of Rostov and Novocherkassk. Ordinations and professions have already begun in the cloister."

"How many monks are there in the monastery today?"

"Their number has already reached 25, and they perform various obediences. But, of course, the building and restoration work is being done by specialists. Ordinary people also come to help them, gratis. Donations are being contributed already. New holy things have appeared in the cloister. Metropolitan Vladimir handed over a reliquary made of a stone from the Mount of Sinai, bearing the image of the Mother of God (The Burning Bush) and containing particles of relics of St. Catherine the Great Martyr, and St. Sabas the Sanctified."

This is one of the ten relics turned over recently to the Russian Church by the Armoury Chamber of the Moscow Kremlin. I happened to be present at that significant ceremony. And now we are on our way to the Archives of the Foreign Policy of Russia of the Ministry for Foreign Affairs, to attend another ceremony.



We park in front of a six-storey building with iron-barred windows. Kept here are numerous historical documents bearing on political events from the history of pre-revolutionary Russia. The archives' director is V. Filatov. Next to his office there is a glass case, with a portrait of the well-known Russian diplomat A. Ordin-Nashchekin hanging above it. The glass case contains autographs from the archives. I read letters and excerpts from them written by M. Lomonosov, D. Fonvizin, V. Trediakovsky, E. Dashkova. As I peruse these manuscripts, workers of the archives add: "We have also discovered one of Pushkin's autographs." In the director's office we see two portraits hanging opposite each other—one of Peter the Great, who "cut through a window into Europe," and another—of Aleksandr Griboedov, writer and diplomat, whose last post was that of Ambassador to Persia.

Archimandrite Evlogy arrived here to receive an icon of the Holy Trinity as a gift to the Optina Hermitage.

"Our archive workers," V. Filatov said, "continue to study and systematize what has been done here since pre-revolutionary times. This does not rule out finds, of course. One of these was an icon of the Trinity. So far it is difficult to say how it found itself in the archives, but we do have some information about it. Look at the reverse side. There is a brief handwritten inscription in ink which reads: 'This icon of the Holy Trinity was painted on the sacred wood of the Mamre Oak and consecrated on the Life-bearing Sepulchre of the Lord. Head of the Russian Orthodox Mission in Jerusalem, Archimandrite Leonid. 22nd day of June, 1908.' These words are affixed with a seal of red sealing-wax. Depicted in the impression are an Orthodox church and the words: 'The Russian Orthodox Mission in Jerusalem.'"

The Russian Orthodox Mission in Jerusalem continues its extremely useful activity to this day. And its beginning dates from 1847. At one time it was headed by famous churchmen. Archimandrite Leonid Kavelin was one of them. He began

his work there in the late 1850s being a hieromonk of the Optina Hermitage. During the administration of his successor, Archimandrite Antonin Kapustin, the mission acquired a plot of land in Hebron with the oak of Mamre. This tree is from the oak-grove near which our Old Testament forefathers, Abraham and Sarah, once lived. To this day it is an object of veneration by Christians.

In June 1903, Archimandrite Leonid Sentsov became the head of the Russian Orthodox Mission in Jerusalem. It was on his instructions that part of the sacred tree was sawn off, as it began to decay and break off in places because of its age. The sawn off parts of the tree were stuck together to form boards on which icons were painted. More often than not these depicted the Holy Trinity. In Jerusalem they were usually presented to eminent pilgrims and philanthropists. One of such icons found itself in the Archives of the Foreign Policy of Russia. We take another look at the reverse side of the icon and can clearly see that it is made of polished rectangular pieces of oak, with its characteristic texture.

"We have come to the conclusion," V. Filatov continues, "that the icon should be turned over to the Russian Orthodox Church, where it belongs. Now especially, in the period of the development of new relationships between the State and the Church, it is impossible to keep this relic here anymore."

"Quite recently," Archimandrite Evlogy said, taking reve-

rentially the icon in his hands, "I have been lucky enough to visit Jerusalem. Many of its places and environs remind one of the presence of Russians. I came to the oak in Hebron, which is still there, and bowed to it. The tree is too thick to be encompassed with outstretched arms, and leaves rustle on it. As to the icon, it is such a shrine that words fail me to convey its greatness. It will occupy a worthy place in the Optina Hermitage."

We see how deeply excited the father superior is. He keeps saying his thanks to the archive workers for the gift to the cloister now being reborn.

Yet another humane step has been taken towards further improving relationships between the Church and the Soviet State. And such steps could be taken by many other institutions and people in and outside our country. Holy things of the Russian Orthodox Church, which constitute a treasure-house of history and culture, are scattered all over the world. They are so badly needed when churches and cloisters are being restored, when great opportunities are being opened for believers to present worthily their convictions, and when religious centres are actively joining the processes of our society's renewal. Indeed, *a time to gather stones together* has come (Eccl. 3.5).

Mikhail NIKOLAEV

Valaam: The Monastery of the Transfiguration and Its Sketes

From a distance the Valaam archipelago looks like one large island. It is located in the northwestern part of Lake Ladoga, which was once called Nevo. Valaam, the main island of the group, has an area of some 30 square kilometres, which amounts to nearly four fifths of the total area of the archipelago. The architectural complex of the former Monastery of the Transfiguration is located on the island which was its property just as all the smaller ones surrounding it, including the Skitsky, Predtechensky, Ilyinsky, Bayonny, Nikonovsky and more than 40 other small islands. The cliffs on their shores, towering in places 60 metres above the water, look like fortress walls. Under the pressure of the elements the granite cliffs have split into rather even tubes as if hewn by human hands.

The stern northern landscape is softened by the green of pines and spruces covering the shores of the numerous bays and channels, big and small. The biggest bays, such as Monastyrsky and Nikonovsky were traditionally used as convenient shipping harbours. They are sheltered from

winds from practically every quarter and when a gale hits the lake there is nothing but ripples on their surface.

From 1843 to this day Valaam's only link with the mainland is by boat. The island lies some 50 kilometres away from the nearest towns of Priozersk and Sortavala. Communication becomes especially difficult in early spring and autumn. The lake

freezes over only in late January or even as late as mid-February. And even then the ice can be broken by winter gales, making access to the island impossible.

Valaam is beautiful in spring and summer. And it is simply breathtaking in winter. The majestic beauty of Valaam has attracted more than one Russian painter. But the rigors of



Valaam monastery.
Late 19th-early 20th century photo



Valaam. Main architectural complex of the monastery

the local climate invariably frightened off lay settlers. It seems the place was destined by the Almighty Creator to become a monastic abode cut off from the hustle and bustle of worldly life.

The origins of the cloister are lost in the hoary past. According to tradition, the monastery was founded by two Greek monks—Sts. Sergiy and German. Chronicles tell us that in the middle of the 12th century the Trinity Monastery on Valaam was sacked by the Swedes, but was restored shortly after and dedicated to the Transfiguration. The cloister saw its heyday in the 13th and especially the 14th century, when the old wooden buildings destroyed by fire were replaced with stone structures, including the Church of the Transfiguration, the refectory, monastic cells and monastery walls. The *Life* of St. Aleksandr of the Svir tells us that pilgrims visiting the cloister put up at a convenient inn without the monastery grounds.

During a war with Sweden in 1581 the monastery was razed to the ground and many of the brethren were martyred. Those who escaped with their lives fled to Russia. They returned to Valaam in 1595 after the end of the war. But that was not for long. In 1611, Swedish troops again attacked and devastated the cloister. The brethren found refuge in St. Basil's Monastery near Staraya Ladoga.

For the next hundred years or so the island was Swedish territory. The monastery was revived only after the Northern War waged against the Swedes by Peter the Great ended. An imperial decree of 1717 ordered "a monastery to be built anew on Lake Ladoga, on the Island of Valaam, and within it the Church of the Transfiguration of the Lord". The rebuilt monastery consisted of wooden houses most of which were destroyed by fire in 1754.

A more fundamental revival of the cloister began at the end of the 18th century under Hegumen Nazary

(1782-1801). Stone buildings were erected and the number of the brethren increased considerably. The fame of their pious life soon spread across the whole of Russia and the cloister was even honoured with its own flag (two Russian flags joined together with a dark-red cross in between).

The work started by Fr. Nazary was continued by his successors—hegumens Innokenty (1801-1823), Ionafan (1823-1830) and Varlaam (1830-1833). Most of the new buildings were erected starting from 1839 when the newly appointed Hegumen Damaskin invited a prominent architect, Academician A. Gornostaev, to supervise the project. Through the cares of Fr. Damaskin the cloister gradually acquired its own peculiar appearance. A description of the Valaam monastery published in St. Petersburg in 1864 says: "Towering on top of a huge granite cliff is the monastery building of white stone. Leading up to it from the jetty is a flight of 70 steps hewn in the steep cliff. The monastery buildings are arranged in the shape of two squares located one inside the other. One enters the monastery through the Holy Gates. Right opposite them there is another gate leading into the spacious inner yard with the main Cathedral Church of the Transfiguration. Next to the cathedral there is an elevated porch leading to the cell of the father



St. Nicholas Skete

superior. Opposite the gate, there is a single-storey refectory and over the gate there is a chemist's chamber. The outer square of buildings houses the cells of the brethren, the monastery archives, a single-storey infirmary, a chancellery, a bakery and a library."

Apart from the cenobitic buildings, the monastery also had several sketes. The oldest and biggest of them, of All Saints, stands in a thick forest in the middle of the Skitsky Island some three and a half kilometres away from the monastery. It was founded by Hegumen Nazary in 1785 and renovated in 1849 after a design of the architect Gornostaev.

The ground-floor church of its five-cupola two-storey temple built in the Byzantine style was dedicated to All Saints and the first-floor church—to the Heavenly Host. Icons for the iconostases were painted by a prominent St. Petersburg artist, V. Peshekhonov, and the walls and cupolas—by monastery painters.

The skete looked like a self-contained cloister in its own right, its main church, the chapel and several single-storey houses enclosed within a strong stone wall. There were small faceted towers with pointed green roofs in the corners. Beyond the wall there was an orchard with apple trees, cherries, gooseberry and currant bushes.

The Skete of St. Nicholas is located at the mouth of the Monastyrskaya inlet on the Krestovy Island (later renamed Nikolsky after the skete). Its main church, built and consecrated in 1853, had a carved gilt iconostasis of amazing beauty with icons from Greece donated to the cloister. In the left side chapel there was a niche containing a miraculous icon of St. Nicholas.

St. Nicholas's Church is now scaffolded. A two-storey house next to the church shelters a team of restorers, and there is practically no trace left of the fine orchard and kitchen-garden. But a large granite cross on the southwestern bank of the island is still intact.

Some six kilometres away from the monastery there is the Svyatoi Island. Located upon its high rocky cliffs is the Skete of St. Aleksandr of the Svir. His cell, hewn in the rock, and his grave have always attracted numerous pilgrims. Not far from the cell there is a huge granite cross. Nothing is left of a fine wooden church whose interior, including the chandeliers, icon lamps and candle stands, was made of cyprus wood.

The Skete of St. John the Baptist, once famous for the particularly ascetic life of its schemamonks, is located on a wooded island five kilometres away from the monastery. A chapel erected there in 1855 was replaced in 1858 with a small wooden church. An inscription upon its bell said that it was cast on Valaam in the reign of Tsar Boris Godunov.

This ancient church was moved to the Predtechensky Island from St. Basil's Monastery which sheltered the Valaam brethren when their cloister was destroyed by the Swedes in 1611. The church was reassembled and renovated under the supervision of the architect Gornostaev. Ten wooden huts built next to the church contained nothing but bare benches on which the schemamonks slept, using logs for the pillows.

Nothing is left of these cells except the foundations, but the old church is now being restored. A sign at the entrance proclaims it an architectural monument protected by the state.

Nothing is left of the Skete of the Prophet St. Elijah on the southern shore of the Lembos Island. Fully destroyed was the Skete of the Konevets Icon of the Mother of God built in 1870 near the hermit cell of Hegumen Damaskin, as well as Sketes of the Tikhvin Icon of the Mother of God, of St. Avraamy of Rostov on the Emelyanovsky Island, of St. German on the Suska-Salmi Island, of St. Sergy on the Puutsaari Island and the Skete of the Smolensk Icon of the Mother of God on Cape Populinniemi.

Five kilometres away from the monastery is the Resurrection or Krasny Skete. A two-storey stone church was erected there in 1906, with the ground-floor church dedicated to St. Andrew the Apostle and the first-floor Church of the Resurrection. Deep inside the sanctuary of the ground-floor church there is a crypt typifying the Holy Sepulchre in Jerusalem. In front of it there was a symbolic marble cube closing the entrance to the cave.

One kilometre away from the Resurrection Skete, at the foot of a high hill resembling to pilgrims the Mount of Olives, is the Gethsemane Skete with its Church of the Dormition. Some 200 metres away from the church, there is a five-cupola chapel located at the edge of a cliff of Mount Maslyanaya.

In the grounds of the Resurrection Skete one can now see a perma-



Skete of St. Aleksandr of the Svir

nent exhibition "The Protection and Utilization of the Historical and Cultural Monuments of the Valaam Archipelago". At the Gethsemane Skete there is an exhibition of works by contemporary Karelian painters.

Not far from the monastery there was once a small white-painted house—the hermitage of Hegumen Nazary. The site was chosen for building a stone church in 1878 which was dedicated to All the Holy Fathers Who Shone Forth in Acts of Prayer and Fasting. Located next to it is a cemetery with the graves of hegumens Damaskin († 1881), Ionafan II († 1891), Vitaly († 1905), Pafnuty († 1907) and Pavlin († 1935). The granite crosses marking their graves are still intact.

* * *

At a session of the Holy Synod on December 27-28, 1988, Metropolitan Aleksy of Leningrad and Novgorod made a report on a proposed step-by-step transfer of the buildings of the Valaam Monastery of the Transfiguration to the Russian Orthodox Church. The Holy Synod charged the metropolitan with restoration and repair of the cloister buildings when such a transfer takes place, and restarting the monastic community there under his own spiritual guidance.

M. RENNER

In the days of the jubilee celebrations in Moscow, widely exhibited for the first time were the works of modern painters devoted to Russian Christian history and culture, to moral ideals of Christianity, and the spiritual seeking of the contemporary man. Several pictures devoted to the Millennium of the Baptism of Russia at the exhibitions were presented by a Moscow painter, Vitaly Linitsky. One of them is called "Contemplation". The article below is about this picture.

In the Northern Retreat

"Any work, whether physical or spiritual, never brings fruit without labour and torment", these words of St. Gregory of Synai may be applied also to artistic creations. Who, among real painters, does not know the intense attempts to express in lines and colours his spiritual and aesthetic vision, the search for the artistic image, which is constantly slipping away, and the everlasting discontent with what has been done. However, there is another approach to creation. A painter (alas, not a real one) often tries to profit by society's interest of the moment in one or another subject, and paints by rote, as though imposing on a form upon a material, knowing beforehand what he will turn out and what the reaction of the viewers will be. Is not this merely a "professional philosophy"? Whereas professional philosophy and genuine art are "two incompatible things". "Art must be confessional," says the painter V. Linitsky, and in this we can but agree. V. Linitsky must be unquestionably counted among real painters, although at times one is tempted to say that he repeats himself by endlessly varying several lucky finds. Nevertheless, the work of this painter expresses the profound tendencies of his own spiritual life and of the times.

The pictures of V. Linitsky are devoted to religious subjects. The painting, "Contemplation", is one of a series on the subject, "The Caches of God's Grace. The Monks in the Northern Retreat".

There is nothing unusual in the subject-matter of the picture—monks against a winter landscape proceeding to church. But from the first one marks its symbolism, its philosophical depths. The canvas speaks of those higher forms which the painter is able to see in the hidden depths of existence and then to attribute to them the reality of another, symbolic world. Almost indiscernibly stylizing the features of the depicted, the painter gives special meaning to the simplest motif, shifts it to a new emotional and psychological register. Artistic images, the landscape backgrounds and the general mood of the picture do not relate to one or another concrete epoch, they are excluded from any definite period and placed outside a precise chronological framework. Time here is at a standstill, has stopped its course. The depiction

on the canvas seems to be vacillating between reality and apparition. As though in a dream the outlines and shades of the landscape melt away into the pale bluish lilac mist; the monks are walking sternly and solemnly, they are rather not walking, but gliding, hardly touching the ground; slow and cold are colour transitions; a subdued pearly glimmer is presented in a minor key. Everything seems immersed in a mirage of bluish violet smoke. These combinations, in the final count, make the impression of a day-dream, vague and mysterious, so characteristic of V. Linitsky's pictures.

Unquestionably colour here has a theological meaning. According to Dionysius the Areopagite, the blue colour takes its origin from the reminiscences of the celestial colour. Hence its least materiality and sensuality. Let us recall that on the level of Christian colour symbolism, this colour is associated with the Hypostasis of the Holy Spirit, His actions and energies. Violet is the colour reminding of the Cross, the vestments of lenten services—the colour of penitence.

The Greek word *Μετάνοια*, or penitence, means a transition from the old outlook and sinful state to a new vision in the "reverse" iconographic perspective: through humility ascension to the Most High. V. Linitsky's picture, "Contemplation", shows us this ascension. Not at all simple, but agonizing and tragic.

"The procession to the Supreme Good begins in our consciousness with descent into Hell," V. Linitsky comments on his picture. "Our spirit is eternal, but the acute consciousness of sin, dividing us from the ontological source of our being, makes us experience sharply the depths of our darkness. And it is only then that we actually and humbly become aware of our inner gloom; when the essence of sin is revealed to us, then we begin to perceive the actions of grace. That is why the whole picture is permeated with a violet-blue radiance. This radiance symbolizes the Divine presence within us revealed in penitence. A strange, mysterious presence which is recognized as true contemplation."

For centuries, the teachers of the Church have sought ways and means to convey to the world their knowledge of the Divine life, "the Divine presence within us". They vacillated constantly between their

unwillingness to abandon their solitary contemplation and their love which roused them to share their experiences and knowledge with their neighbour.

In painting there is an unique example of the embodiment of Contemplation and Love in their indivisible unity. It is the icon, the image of deified humanity and transfigured world. The ascetics depicted on an icon "having cleansed their hearts through holy silence and blended ineffably with the Light that surpasses sensation and mind, see in themselves God as in a mirror". The icon shows not the struggle with fallen human nature, as in the paintings of V. Linitsky, but victory over it. The main thing here is not the effort of the feat, but the joy of its fruit, the goodness and lightness of the Lord's yoke. The saints in Russian iconography are turned wholly to the world (only "negative entities", such as demons, Judas, tormentors in scenes of martyrdoms, etc., are depicted in icons with their backs turned or sideways) and filled with unbounded love for people. For, however lofty love may be, or to whatever extent it may rise to the Throne of the Lord, it must be concrete and be expressed on Earth to the last. If this is not so, it is only a dream, a lie, and there is nothing. A Christian must love his neighbour for the eternal dignity of his nature, recreated and deified by Christ. In this is the meaning of the new, the eternally new, commandment: *love one another*. The faces, eyes, gestures, and the very form of the icons transmitted Love to the viewer (to the measure of his preparedness)—that spiritual state of the depicted which, using a Hesychastic term, we call "paradise of the heart". The contact of the depiction with the viewer has a greater significance than the inner contact of personages. The address of the composition to the viewer is promoted also by the spatial structure of the icon, which is intended to include the viewer in the icon's space, in that harmonious world in which life is permeated with the radiance of the life-giving Light and all-encompassing Love.

How is the problem of Love and Contemplation solved in V. Linitsky's painting? Indeed, before us on the canvas is a very complex and agonizing process of purifying fallen human nature. The ascetics are walking up the ladder of spiritual virtues and are striving to win the Holy Spirit. But is it possible to rise to God without love and turning towards one's neighbour? One cannot but notice that the depiction on the canvas is as though fenced off from the viewer by an impenetrable veil, which prevents "entering" the world of the picture. And is it by chance that the startsy on V. Linitsky's canvas are receding?

E. VLADIMIROVA

In Memory of an Iconographer^{her}

May 31, 1988, was the first anniversary of the demise of Sister Ioanna (secular name Yulia Reitlinger), an icon painter. She lived a long life, which she dedicated entirely to the service of God and people. The role Sister Ioanna played in preserving and developing Orthodox iconography cannot be overestimated. First in the Russian émigré community, she did not follow the path of mechanical repetition of early forms, but introduced the fine art of the Russian Orthodox Church into the mainstream of contemporary Orthodox theology, thereby reviving the tradition of "speculation in colours". She left an enormous creative legacy—frescoes, church murals and icons in France, Britain, Czechoslovakia and the Soviet Union.

Yulia Reitlinger was born on April 23, 1898 in St. Petersburg into a clerk's family. The sincere and touching religiosity of her mother exerted a substantial influence on her upbringing. After finishing a gymnasium she attended a school of the Society for the Encouragement of Artists. When her family moved to the Crimea she met, in 1918, Fr. Sergy Bulgakov (†1944). This encounter had an impact on the rest of her life. Yulia Reitlinger became a close and devoted spiritual daughter of Fr. Sergy. In 1921 Yu. Reitlinger went abroad. She studied at Prague University and simultaneously took iconography lessons. At this time an idea to creatively carry on the traditions of early Russian icon painting occurred to her.

After Fr. Sergy was appointed rector of the Orthodox Theological Institute in Paris, Yulia moved in with the Bulgakovs, where the creatively mature period of her life began. The decisive factor in finding her own style was an exhibition of early Russian icons that had been brought to Munich from the Soviet Union in 1928. This contact with genuine Orthodox icon painting was the catalyst that helped transform the pupil into a master. The artist's spiritual path was determined at approximately the same time. Inspired by the example of Mother Maria Skobtsova, who came to regard monastic service to the world as her vocation, Yu. Reitlinger was professed with the name Ioanna, in honour of St. John the Baptist. During the Paris period of her life Sister Ioanna worked intensively, painting one icon after another. She gave lessons to G. Krug, the would-be Monk Grigory and a famous modern iconographer (see the article about him in *JMP*, 1970, No. 3).

After the passing of Fr. Sergy Bulgakov, Sister Ioanna moved to Czechoslovakia, where she made a large triptych for a church in Prague and painted murals for several churches in East Slovakia. In 1955 she returned to her Motherland and lived in Tashkent. Here the artist continued to paint icons, never refusing requests from those who needed an icon. She did this selflessly, living on a modest pension. Sister Ioanna did not turn away people who were in doubt, who were not believers or who were far removed from the Church, and she always concerned herself with the preliminary consecration of icons. This was, like her intensive contacts with people (despite her complete deafness, which struck her in youth), a special kind of ministry and of preaching the gospel. Many came to believe in Christ thanks to her.

In the last years of her life Sister Ioanna began to lose her eye-sight, but she continued to paint icons until the onset of complete blindness. Her last work, "The Walking on the Water", which is very significant spiritually and artistically, was completed in 1983, when she was almost totally blind.

Sister Ioanna passed away at the age of 90, praying right up to her last hours. She was buried in the cemetery of the town of Chirchik near Tashkent.

A. VEDERNIKOV

Strochnoi Singing

Really amazing is the turn in the development of Old Russian art of singing which took place on the border of the 17th and 18th centuries. It was the time when the place of the monody — the Znamenny Chant unison and the multiple-chant singing — was masterfully taken by part singing. It was a choral and ensemble music of the most diverse content scale and form: from liturgical (concerts, arrangements of monophonic chants) to everyday singing (chants and psalmodies); from three-part miniatures to choral compositions; harmonious and polyphonic. The stern unison Znamenny Chant was replaced by the emotional openness of part-singing concerts. The borderline between ecclesiastical singing and everyday music became erased. A bold step was taken away from customary norms of aesthetics, and a cardinal renewal made of the means of expressiveness.

Now we understand it was thus that the New Times were introduced after a very lengthy period of Russian mediaevalism (i. e., the entire history of our state up to the 17th century).

But the contemporaries of that epoch could hardly be expected to understand this as clearly, and, of course, all these reforms were far from painless and perceived as a cataclysm by the majority of society. Many felt it as a tragedy, a crash of ideals, authority, and tradition... True from time immemorial to the Byzantine liturgical foundations, the Russian Church suddenly turned her face to the West; this was taken almost as a ruin of Orthodoxy. Everything newly introduced in economics, politics or culture was stamped "Latin heresy".

For many, the new polyphonic singing was among "indecent Latinisms". Nevertheless, the polyphonic part singing firmly proceeded right through the 18th century, and giving life to the religious concerti of D. Bortnyansky, M. Berezovsky, and others, entered as a specific style of choral composition into Russian classic choral music of the 19th century, and refracted through the prism of compositional technique in the 20th century.

Here a question arises: how was it possible for a phenomenon so alien to age-old Russian music as part singing to take control of the future destiny of Russian music? The fact that part singing became so firmly planted in Russian soil and exerted a pronounced

influence on professional music of the following centuries makes one doubt its purely Western origin, just as the existence of such a colossal gap between Old Russian monody and the polyphony of the New Times. Perhaps there was a transitional stage which prepared the ground for polyphonic part singing and not all of it was brought to Russia from Poland and the Ukraine as it is usually considered. Perhaps, in a way, it was national, Russian, by nature? Could it be assumed that the connecting link between monophonic and polyphonic culture was played by Strochnoi singing — the earlier church polyphony of late 16th-early 18th centuries, up to recent times forgotten by our musicologists? Should we not recall it? Will it not help us to sort out the phenomena in the music of so complex and contradictory a period in the development of our society?

Back in 1551, the Council of the Hundred Chapters decreed that the polyphonic rendition of hymns be permitted in Russian churches. Initially, polyphony was not written down in songbooks. It was an oral tradition begun by Novgorod masters of singing. By the end of the 16th century polyphonic singing began to be registered. It was written down, however, like the monophonies in kryuks, the lines running horizontally one above the other, hence the name "strochnoi" (linear) singing. It was in two, three and rarely four parts. Originally, for this kind of singing Demestvenny notation was used, later and parallel to it, the Znamenny.

From the point of view of the language of music, Strochnoi singing looks very modest: one does not come across flashy touches of harmonious colours nor developed polyphony. It was an unobtrusive phenomenon against the background of the evolution of European polyphony, in both brightness of style and length of existence (century and a half) and therefore looked upon by our musicology as just an episode in Russian musical art. At the best it is mentioned, but most often it is passed over. Hence the rift between monophonic and polyphonic part singing culture as mentioned above. It is obvious, however, that the rift was exaggerated, in reality, at any rate from the point of view of succession of forms in musical thinking, it practically did not exist.

So what was Strochnoi singing like?

Unfortunately, there is no possibility of demonstrating its first models, or determining exactly its type. At the stage of its oral existence the early polyphony is only mentioned in documents.¹ Thus, the information we have is scant. It only helps us to determine more or less precisely the number of parts and

The article is based on materials used by I. Efimova for her thesis: "Polyphony in Russian Professional Singing in the 17th-Early 18th Centuries" (Leningrad, 1984) and E. Shavokhina's "Znamenny Polyphony in connection with the General Rules Governing the Development of Polyphony" (Leningrad, 1987).

the place of polyphonic singing at divine services. Thus, from "The Novgorod Veliki and Pskov Order of Archpastoral Offices"² we learn that polyphonic rendition of canticles was appointed for festal services, when singing had to be "with the higher one". To judge by the phrase "to sing with the higher one", it was two-part singing in which the lower voice sang the traditional melody and the higher accompanied it, serving as a peculiar musical commentary. In general commentary is perhaps the only function of the accompanying (or free, as it is also called) voice in polyphonic music where there is *cantus firmus*. If we were to follow the evolution of polyphony written on the basis of specific originals, one or another monophonic melodies, we might discover a great deal that is interesting in the "behaviour" of the free voice. It might repeat note for note the *cantus firmus*, duplicating it exactly with a certain interval. This style of polyphony became known as "note-contranote" (another definition is "syllabic").

Another type of polyphony arises when the accompanying voice is much less connected with the first part: it freely floats over the basic melody weaving a melodic lace over it. This is melismatic polyphony. Let us say that the leading voice is melodiously rich and colourful, then the accompanying voice either takes second place, expressing itself in long drawn out tones, or competes with the *cantus firmus* in expressiveness of the rhythm and melody. Thus, commentary becomes a phenomenon of a wide spectrum: from the repetition and imitation of the *cantus firmus* to the opposition of the musical essence of one voice to the musical essence of another.

So which of the musical fabrics named above shall we apply to our polyphony? Most likely in the beginning it was the syllabic type. At any rate this type existed in the early stage of polyphony's development in many national cultures. Very likely polyphony at first started sporadically and was not realized as such. Our assumption is confirmed by the contemporary practice of singing of the Old Believers, for whom deviation from unison is not perceived as a new quality of sound.³ For all that, such stratification of monophony was one of the prerequisites for developing polyphonic thinking.

Another prerequisite was the acoustics of a church, which gave the impression of polyphonic sound at the moment of resonance in monophonic singing. Oriented on polyphony were also the timbre and height differences between male and children's voices when singing in the octave.

It is quite possible to suppose that the parts accompanying the principal melody evolved from syllabism to melismatics as time went on. This kind of logic of the development of polyphonic thought often found expression in archaic folk polyphony, and in the mediaeval music of Western Europe. In Russian music the transition from the syllabic to melismatic polyphony could have taken place by gradually complicating the rhythmic of the free voice. Origin-

nally, again proceeding from examples of other cultures, the ornamentation of the accompanying voice could be improvised and not recorded. Later, when this principle of execution became stabilized, it became necessary to have it written in song-books.

One way or another, by the time polyphonic church singing was written down—and this took place, judging from the earliest known models, in late 16th century—it was a melismatic polyphony. Used here as a *cantus firmus* was the Demestvenny Chant of whose special melodic sophistication the reader has learned in the previous article. The voices accompanying it either "competed" with its rhythmical and melodic elaboration or opposed a restrained melody to the *cantus firmus*.

The accompanying parts were so individual that scholars came to think whether the earlier Demestvenny polyphony was not the result of superimposing the originally monophonic melodies on one another. The more so that in the history of polyphony there is a precedent, for instance, the West European motet of the 13th century. The accompanying parts of the *cantus firmus* comprise a collection of well-known melodies (from the Gregorian chorale to secular songs) taken, moreover, with their texts so that the commentaries were given both in the texts and the melodies. All the composer had to do was to fit one voice to another through rhythmic rearrangement, which called for great skill.

The researchers' suppositions regarding the summarized melodic character of the Demestvenny polyphony were based on reflections upon the time of its appearance and stylistic maturity.

As scholars have already established, professional polyphony appears at a definite stage of the evolution of the monody. It is, as a rule, the culminating point of its development, that is, the free mastery of the techniques of monophonic compositions, the perfection of the diverse forms of singing... At the same time this stage is a turning point, the beginning of a qualitatively new stage in the development of art. In other words, characteristic of this period, on the one hand, is the intense use of expressive means in their traditional combinations, and, on the other, the search for other ways of combining them. As a result, the polyphony becomes one of the possible ways of developing the art of singing.

As the reader already knows, in Russian culture the art of multiple-chant singing flourished on the borderline between the 16th and 17th centuries. Taking shape and included in the repertoire of liturgical singing were new singing styles: Demestvenny, Putevoi, Bolshoi and Maly Znamenny, and authorized chants. It seems that the Demestvenny polyphony was the result of the same free skill which gave birth to numerous varieties of chants. The quantitative accumulations became qualitative, polyphony being the same multiple chants arranged vertically. Composers of the first recorded polyphony continued to remain true to monophony. How, for example, did the masters of polyphony form the fabric of the

canticle? By superimposing one completed melodic line on another. First of all, Demestvenny polyphony mastered the sound space, even the parts received specific names: "upper", "lower". The vertical arrangement of voices was practically non-existent. At any rate in writing. The principal requirement was the observance of timing, at the beginning of the parts and their ending (the end of the textual line, strophes, canticles as a whole). Within the structure, the voices were corrected, most likely, during the process of performance. One can imagine how unique the Demestvenny polyphony sounded: the unrecorded rhythms of the parts "sanctioned" the numerous ways of performance and the spontaneity of consonances that arose, often dissonances. Dissonances and consonances, however, are discerned first of all by us. In the earlier Demestvenny polyphony, harmonious euphony and cacaphony were not differentiated and evidently not realized, just as many other objective limitations of polyphonic musical arrangement. Demestvenny polyphony in Russian music was a phenomenon, unique in a way, in which coexisted traits of both monophonic and polyphonic thinking.

However, such innerly unregulated singing could not have lasted for long. Polyphony itself which arranged musical material not only horizontally as in monody, but vertically too, required special and specific regulation of its elements. That is why Demestvenny polyphony was marked by constant rhythmical regulation of voices, and not only in the process of performance. Notations also came to be coordinated: the start and finish of hymns had to correspond exactly, just as the syllabic sounds inside the passages. An important means of regulating the singing was the text itself. For example, ectenes were vertically coordinated from the very beginning.

In 1668, the Polish and Ukrainian part singing was officially approved in Russia; choir concerti and chants were performed everywhere. The new music stimulated the process of rhythmical coordination of voices in Demestvenny polyphony.

However, the Demestvenny notation did not meet the requirement of complete vertical regulation. The Znamenny notation proved more adaptable for notating polyphony, coordinated vertically; it was a fundamental, generally accepted, simpler, and monosemantic in its interpretations type of Russian neumatic written music composed of various marks (dash, period, comma, etc.) and their combinations. The Znamenny notation provided for maximum exactness and completeness, in conditions of non-staff writing, of recording polyphonic fabric, and led finally to the chrystallization, within the polyphonic singing tradition, of a new stylistic phenomenon—the Znamenny polyphony. Historically it follows after the melismatic polyphony of *demestvo* and precedes the polyphonic harmony in the Demestvenny and staff notation.

The Znamenny polyphony represented exclusively the Russian tradition of profesional art—the tradition of arranging church melodies. Closely bound with

monody and earlier Demestvenny polyphony, it could not have borrowed from polyphonic methods of part-singing concerti, nor harmonious techniques of secular and everyday music. In the realization of harmony, Russian musical thought went its own way—first of all through polyphonic arrangement. It is precisely with Znamenny polyphony that in Russian musical practice there arose, for the first time, the completely realized syllabic style. The rhythms became coordinated vertically and the consonances began to be realized as something integral, indivisible. The masters, singers and listeners began to distinguish dissonances from consonances and, of course, gave preference to the latter. Mediants, fifths, and triads became typical for this style. What came next? Next, all these consonances began to line up into a row of harmonious combinations, and there we can already distinguish the main and supplementary supports of the fret, its basic tones, and feel the strict dependence of one consonance-chord upon another.

The Znamenny polyphony, while opening the era of harmony in Russian music, did not forget its former traditions: at its foundation is the same monophonic chant, and dissonances sometimes sound as an echo of its linearness. The drawn out parallel movement of similar consonances (for example, triads, and, in two-part singing, fifth) became a distinguishing trait of the Znamenny polyphony, which subsequently became the part-singing harmonization of the 18th century, showing its Russian origin.

The Znamenny polyphony arose at a time of intense broadening of creative practice thanks to the penetration into Russian culture of Western tendencies, but it came from within the national style of singing, because born within the Russian musical thought were prerequisites for the formation of a new type of harmonization.

Let us return to the question raised at the beginning of the article. As we see part singing was not an altogether alien thing for Russian culture. We realize now on what a firm basis Russian choral culture rested in the 18th century. This provided for the victorious march of part singing over the centuries. As for the earlier non-staff polyphony, which sounded in churches before part singing, it is only a moment and not an episode in the Russian history of music. True, the kryuk polyphonic singing did not leave us artistic masterpieces, nor the names of their composers. But this is not the main thing. The value and merit of early Russian professional polyphony consists in the fact that it bound together Russian mediaeval and contemporary song culture, that it prepared the ground for the art of part singing and fed it with national juices. This is important enough. If we listen attentively to the first Russian polyphonic canticles, their stern beauty, simplicity and austerity will not leave us indifferent. And now we finally have the possibility to hear them: an album of records of Strochnoi singing has been issued on order from

NOTES

¹ See: A. Golubtsov. *Chinovnik novgorodskogo Sofiiskogo
sobora* (Archieraticon of the Novgorodian Santa Sophia).
Moscow, 1899. *Chinovnik moskovskogo Uspenskogo sobora i
Lykhody Patriarkha Nikona* (Archieraticon of the Moscow
Cathedral of the Dormition and the Entrances of Patriarch
Nikon). Moscow, 1908. *Chinovniki kholmogorskogo Preob-*

L. AKIMOVA

News from Theological Schools

The 150 Anniversary of the Odessa Theological Seminary Celebrated

Message of Greeting from His Holiness Patriarch PIMEN

My cordial greetings to His Eminence Metropolitan Sergy of Odessa and Kherson; to the rector, Archpriest Aleksandr Kravchenko; the faculty; the pupils, employees and guests of the Odessa Theological Seminary, on the Feast of St. Andrew the Apostle, the patron saint of the Odessa theological school, and on the 150th anniversary of its foundation.

Your jubilee is being marked in the year of the Church celebration of the Millennium of the Baptism of Russ. This imposes upon us a sacred obligation not only to remember all those who have laboured in the vineyard of the Church, but above all to study and enclose in our hearts the rich spiritual heritage of our Church—theological, liturgical, patristic, and moral.

We note with deep satisfaction that, under the hierarchal guidance of His Eminence Metropolitan Sergy, the work of the rector and the teachers of the seminary is proceeding successfully; the academic processes, the conditions of work and life of the pupils are improving, and concern is displayed for the pupils not only to receive the necessary theological and ecclesiastical knowledge at the theological school, but be brought up in the spirit of sincere patriotism and peacemaking.

The social activity of the seminary merits appreciation too. It is a pleasure to note that the seminary makes a weighty contribution to the holding of numerous ecumenical and peace events; takes an active part in pan-Orthodox and inter-religious life, and in the work of diverse charitable funds and other public organizations.

Beloved in the Lord, the people of the Church esteem their pastors according to their services in translating into life Christ's teachings. This means that the foremost duty of future pastors is to establish in themselves above all firm foundations of inner life; foundations which envisage moral purity, the habit of constant prayer, and of gaining Christian virtues.

You have been called to raise men's souls to God, to involve them in the life of grace of the Church in which the transfiguration and sanctification of man takes place. But, as St. Gregory of Nazianzus says, one must cleanse oneself and then cleanse others, become a light and then enlighten others, draw nearer to God and then lead others to Him; become holy and then sanctify. *And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity* (2 Pet. 1.5-7).

Today all of us are witnessing and participating in the great changes taking place in the life of our society. And this obligates us and all the children of the Church to take an active part in the moral renewal of our people, in the consolidation of life's moral values, in building up a healthy family, and educating civic responsibility, and to make every possible contribution to the beneficial process of perestroika.

Sharing with you the joy of the jubilee of the Odessa Theological Seminary, I invoke upon you all the blessing of God, the protection and intercession of the Mother of God, through Her Kasperovka Icon, and the prayers of St. Andrew the Apostle for further fruitful labour for the good of the Holy Church and our country, and the cause of peace throughout the world.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (2 Pet. 1.2).

PIMEN, Patriarch of Moscow and All Russia

December 12, 1988

* * *

The year 1988 has become important not only for the entire Russian Orthodox Church which celebrated her millennium, but also for her minor section—the Odessa Theological Seminary which marked its 150th anniversary.

With the blessing of His Holiness Patriarch Pimen, the jubilee solemnities were timed to coincide with the traditional annual convocation and the patronal feast of the seminary's church—the Feast of St. Andrew the First-Called (December 13).

The commission, chaired by the rector of the OTS, Archpriest Aleksandr Kravchenko, planned a number of measures for the celebration of the theological school's jubilee. An important step in the pre-anniversary period was the special session of the pedagogical council, which was chaired by Metropolitan Sergy of Odessa and Kherson. The participants in the meeting noted that the entire activity of the theological school was directed at fulfilling the lofty mission of training worthy pastors for our Church.

The alumni, venerable hierarchs and clerics, and former rectors and teachers of the Odessa Theological Seminary, were invited to the festivities.

On December 7, the Feast of St. Catherine the Great Martyr, before Divine Liturgy in the Dormition Church of the Odessa monastery, Metropolitan Sergy ordained the 4th-year pupils readers. The newly-ordained readers received Holy Communion.

On December 10-11, a historico-theological seminar, chaired by the rector, Archpriest Aleksandr Kravchenko, was held in the seminary's assembly hall. The seminar was devoted to the 150th anniversary of the theological school. Its participants—teachers of the Odessa and other theological schools—presented 15 papers, whose themes were mainly connected with the history of the Kherson and, from 1871, the Odessa Theological Seminary.

In the morning of December 12, a panikhida was held in the seminary's Church of St. Andrew for the departed teachers and pupils.

The solemn meeting opened at 11 a. m. in the assembly hall. Among its participants were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Sergy of Odessa and Kherson; Archbishops—Leonty of Simferopol and the Crimea; Irinei of Kharkov and Bogodukhov, Agafangel of Vinnitsa and Bratslav; Bishops—Sevastian of Kirovograd and Nikolaev, Antony of Chernovtsy and Bukovina, Mark of Kremenets (now of Ternopol and Kremenets); representatives of the Department of External Church Relations and of the Publishing Department of

the Moscow Patriarchate; of the Education Committee of the Holy Synod; of the Moscow and Leningrad theological schools. Also present were Archimandrite Theodoros, Exarch of the Patriarch of Alexandria to the Patriarch of Moscow; Archpriest Milan Gerka, Dean of the Orthodox Theological Faculty in Prešov (Orthodox Church in Czechoslovakia).

The festivities were attended by P. Pilipenko, First Vice-Chairman of the Council for Religious Affairs at the UkSSR Council of Ministers; N. Adonin and M. Shkurko, deputies representatives of the Council for the Odessa and Kherson regions, as well as representatives of public organizations and municipal authorities.

After the prayer "O Heavenly King", the meeting was opened by Metropolitan Sergy. Reminding them of the grief which had befallen fraternal Armenia, he called on the assembly to contribute to the fund for those who had suffered in the earthquake.* Then the assembly sang "Eternal Memory" for those who had died in the calamity.

After the annual account of the Odessa Theological Seminary, made by the assistant rector, Archimandrite Tikhon, Archpriest Aleksandr Kravchenko delivered the main report, "Tradition and Experience of Theological Education and Spiritual Upbringing at the Odessa Theological Seminary During Its 150-Year-Old History".

Metropolitan Filaret of Kiev and Galich read out the message from His Holiness Patriarch Pimen in connection with the 150th anniversary of the Odessa Theological Seminary, and then delivered a speech. Remarking that the Soviet state is creating benevolent conditions within the framework of perestroika for the activities of the Church, he stressed that it was necessary for all of us believers to be a leaven of Good in society.

Metropolitan Filaret presented the Odessa Seminary with the Order of St. Sergy, 2nd Class, awarded by His Holiness Patriarch Pimen on the occasion of the seminary's 150th anniversary.

Archpriest Aleksandr Kravchenko read out His Holiness' congratulatory telegram: "God's blessing upon the teachers and pupils. Patriarch Pimen."

Read also were the message for the 150th anniversary of the Odessa Theological Seminary from Metropolitan Sergy of Odessa and Kherson and congratulatory telegrams from Metropolitan Yuvenaly of Krutitsy and Kolomna, as well as

* Over 1,500 rubles were collected on that day.

other hierarchs and clergymen who were the alumni or former employees of the OTS.

Speeches were also made by Archbishop Leonty of Simferopol and the Crimea; Archimandrite Feodor; Archpriest Vladislav Tsy-pin, Secretary of the Education Committee; Archpriest Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary, a 1961 graduate of the Odessa Theological Seminary; L. Vasilyeva, representative of the Odessa Regional Peace Committee, who presented Metropolitan Sergy and Archpriest Aleksandr Kravchenko with medals of the peace committee: "Fighters for Peace"; Archimandrite Platon, Secretary of the MTA Council; Archpriest Igor Ekonomtsev, a senior staff member of the DECR; Archpriest Milan Gerka; Prof. G. Polivanova, representative of the Odessa Department of the Cultural Foundation, People's Artist of the USSR; Dr. S. Oleshko, Head Physician of the Odessa House of Infants, who thanked Metropolitan Sergy, the rector and the seminary in general for their help during the hurricane which hit Odessa on December 3-4.

In his closing speech, Metropolitan Sergy of Odessa and Kherson assured the assembly that the seminary would continue to accomplish with honour the task entrusted to it by the Supreme Church Authority—to train worthy successors of the servants of Christ's Church and good citizens of our great country.

The solemn meeting concluded with the prayer, "It Is Meet". A festal reception was given in the refectory of the seminary later on that same day.

In the evening, the venerable hierarchs assisted by the clergy officiated at All-Night Vigil in the Dormition Church of the Odessa monastery. Afterwards Archimandrite Ioanniky, Rector of the Church of the Protecting Veil in the city of

Izmail, was nominated Bishop of Slavyansk, Vicar of the Odessa Diocese.

After the divine service, Metropolitan Sergy gave a reception for the guests of honour in his chambers at the monastery. Greeting warmly the gathering, he thanked especially Metropolitan Filaret for his participation in the solemnities, for his kind attitude to the theological school and the blessing bestowed upon its labour.

Metropolitan Filaret thanked Metropolitan Sergy for the reception and his gracious words of greeting, and praised highly the work done for the celebration of the jubilee.

On December 13, the Feast of St. Andrew the First-Called, during Divine Liturgy in the Dormition Cathedral Church, the hierarchs who had arrived in Odessa for the festivities, presided by Metropolitan Filaret, consecrated Archimandrite Ioanniky Bishop of Slavyansk. After the Great Entrance, the newly-consecrated Bishop Ioanniky ordained a 4th-year pupil of the OTS, Georgy Litvinyuk, deacon. After the Liturgy, Metropolitan Sergy addressed the worshippers with an exhortation. The service concluded with a thanksgiving moleben and the singing of "Many Years." Afterwards a dinner was given for the participants in the solemnities.

The jubilee festivities concluded with a concert given by the pupils' choir of the Odessa Theological Seminary directed by Archimandrite Filaret.

The celebrations were over and routine labour was resumed. Great pedagogical, peacemaking, ecclesio-patriotic and ecumenical activities which the Odessa Theological Seminary implements for the good of the Russian Orthodox Church and our Motherland were to be prolonged.

Archpriest ALEKSANDR KRAVCHENKO,
OTS Rector
Fr. GEORGY GORODENTSEV,
Secretary of the Board

Preparation for a Jubilee

This year will mark the 400th anniversary of the establishment of the patriarchate in Russia. An exhibition devoted to this jubilee was opened in the reading room of the library at the Moscow Theological Academy and Seminary.

"Although the official jubilee celebrations will be timed to coincide with the Feast of St. Sergy in October," the chief of the library, Hegumen Ieremia, said, "we opened the exhibition on February 8, because on that day, January 26, 1589, according to the Julian calendar, Patriarch Jeremia II of Constantinople elevated Metropolitan Iov to the dignity of Patriarch."

The exhibition begins with showcases demonstrating the condition of the Moscow See before the establishment of the patriarchate. Then come stands sho-

wing the activities of each of the Patriarchs of All Russia. They contain not only historical documents, but also works by our First Bishops. Most interesting are the earlier works, such as those of Patriarch Ermogen the Holy Martyr (1606-1612) and Patriarch Filaret (1619-1633), as well as an "Address Delivered at the Patriarchal Enthronization" by His Holiness Patriarch Pitirim (1672-1673).

There are also rare exhibits devoted to the modern period of our Church's history. First of all, "The Order of Enthronization of His Holiness Patriarch Tikhon of Moscow and All Russia" (Moscow, 1917). Then the visitors' attention is drawn to editions which are now bibliographical rarities: a small pamphlet entitled *Again with the Patriarch* (Petrograd, 1918) and the book

by D. Lowrie, *The Light of Russia* (Prague, 1923). Dedicated to His Holiness Patriarch Tikhon (1917-1925) they were published during his lifetime.

Forty-five years separate us from the demise of His Holiness Patriarch Sergy (1943-1944), but his theological works have not lost their importance today. Still topical is his work "Orthodox Teaching on Salvation", published in St. Petersburg in 1903. This book is placed conspicuously among other exhibits.

Much attention has been given to the activities of His Holiness Patriarch Aleksy (1945-1970), with whose name the revival of the Moscow Theological Academy and Seminary is connected. It was in his reign that our theological schools again returned to the Trinity-St. Sergy Lavra, that the Church Archaeological

Museum opened and the library of the academy restored. Exhibited are the "Sermons, Addresses, Messages and Appeals of His Holiness Patriarch Aleksy" published in Moscow in 4 volumes (1948, 1954, 1957 and 1963).

The last section of the exhibition is devoted to the present Primate, His Holiness Patriarch Pimen of Moscow and All Russia, and to

the Russian Orthodox Church today. Presented here are "Sermons, Addresses, Messages and Appeals of His Holiness Patriarch Pimen" in two volumes (Moscow, 1977, Vol. I; 1985, Vol. II), as well as numerous books, pamphlets, articles and photographs showing the First Bishop officiating at divine services, and at his peacemaking and

ecumenical work. Stressed especially is the firm tie between His Holiness and the Moscow theological schools.

The exhibition is being viewed with great interest by the students, pupils, and guests of the Moscow Theological Academy and Seminary.

S. BELAVENETS

In the Dioceses

Arkhangelsk Diocese

Festivities to mark the Millennium of the Baptism of Russ took place in Arkhangelsk between June 25 and 27, 1988. On June 25, at St. Elijah's Cathedral Church, Bishop Panteleimon, assisted by the diocesan clergy, conducted a panikhida for the deceased hierarchs of the Russian Orthodox Church and, on the same day, officiated at All-Night Vigil. Likewise on June 25, a wreath was laid at the monument to the soldiers who fell defending their country in the Great Patriotic War. On the following day, at the same cathedral, Bishop Panteleimon celebrated Divine Liturgy, conducted a thanksgiving moleben and led a festal procession, and later gave a talk on the great jubilee. On June 27, the bishop conducted a festal moleben, followed by a meeting of the clergy and chairmen of parochial church councils of the diocese. His Grace told the audience about the deliberations and decisions of the Local Council of the Russian Orthodox Church and her new Statute. Then, together with Archpriest Georgy Kozak, rector of St. Nicholas's Church in Murmansk, who had also attended the Local Council, he answered many questions from the audience.

Bishop Panteleimon also headed the millennium festivities at St. Nicholas's Church in Murmansk (July 2 and 3), at the Church of the Kazan Icon of the Mother of God in Kirovsk (July 4 and 5), and at the Kazan Icon of the Mother of God Church in Syktyvkar (July 9 and 10). In the course of the festivities the bishop gave talks on the great jubilee of our Church, laid wreaths at the monuments to heroes of the Great Patriotic War (1941-1945) and met

with government officials and members of the public.

In 1988, Bishop Panteleimon of Arkhangelsk and Murmansk at the churches in Arkhangelsk, Onega, Kotlas, Krasnoborsk, Syktyvkar and Murmansk, and in the villages of Zaostrovya and Turovets.

During Divine Liturgy celebrated at St. Elijah's Cathedral Church, he ordained deacons Nikolai Emelyanov, Vasily Kondrash and Andrei Ivaneiko, priests (February 14, September 4 and November 13, respectively) and ordained Feodor Fedko deacon on November 13.

For Holy Easter, with the blessing of His Holiness Patriarch Pimen, His Grace handed the Order of St. Vladimir, 3rd Class, to Archpriest Ioann Lapko and Archdeacon Vladimir Legach, and the Order of St. Sergy, 3rd Class, to M. Yudin, warden of St. Elijah's Cathedral, bestowed a palitsa upon Archpriest Vladimir Kuziv, raised Aleksandr Kozarik and Aleksy Dendak to the rank of archpriest, and conferred a kame-laukion on Protodeacon Vladimir Brynzei and a double orarion upon deacon Andrei Ivaneiko. A number of clerics and laymen were handed archpastoral blessed certificates.

On December 9, in Arkhangelsk, Bishop Panteleimon gave a talk on the new Statute of the Russian Orthodox Church to a meeting of the clergy and chairmen of parochial church councils. With M. Ksenofontov, representative of the Council for Religious Affairs at the USSR Council of Ministers in the Arkhangelsk Region, he answered many questions from the audience.

A church community was registered in the town of Kandalaksha in the jubilee year. On July 6, Vladyka Panteleimon consecrated the provisional altar and the prayer house,

provided by the local authorities, and conducted a thanksgiving moleben. After the service he spoke to the worshippers on the significance of the temple in the life of a Christian. On the same day Bishop Panteleimon and other clerics were received by A. Arkhipov, Chairman of the Kandalaksha City Executive Committee. The reception passed in a friendly, warm atmosphere. V. Kisenko, representative of the Council for Religious Affairs at the USSR Council of Ministers in the Murmansk Region, was also present.

On November 16, Bishop Panteleimon celebrated Divine Liturgy at St. Elijah's Cathedral. After the service he warmly greeted a delegation, from Portland, USA, a twin city of Arkhangelsk, present in the cathedral. After the exchange of greetings, Bishop Panteleimon had a talk with the American guests.

Chernigov Diocese

On December 5, 1988, the Holy Trinity Cathedral in Chernigov was turned over to the Russian Orthodox Church. The ruling archpastor, Archbishop Antony of Chernigov and Nezhin, made it the cathedral church. On December 18, 29th Sunday after Pentecost, the relics of St. Feodosy, Archbishop of Chernigov, were solemnly translated from the former Resurrection Cathedral Church to the new one. A moleben was conducted in front of the relics of the saint in the Resurrection Cathedral, and an akathistos was read in the Holy Trinity Cathedral Church, where Archbishop Antony then officiated at All-Night Vigil, and on the following day celebrated Divine Liturgy.

Officiating at divine services in the Holy Trinity cathedral church and the Resurrection Cathedral, His

Grace Archbishop Antony ordained Deacon Sergy Ivanenko priest on December 4, and Anatoly Soroka deacon on December 4, and priest on December 11.

* * *

At the close of the jubilee year, divine services were resumed in the Sts. Peter and Paul Church in the township of Berezna, Mena District, Chernigov Region. For more than a quarter of a century the local worshippers waited for this event. With God's help they succeeded in overcoming all difficulties and restored their church closed down in 1962. After long and painstaking efforts taken to this effect, on November 16, 1988, the church was turned over to the Russian Orthodox Church. Within a month the worshippers repaired the left side chapel—in honour of the Kazan Icon of the Mother of God. On December 23, Archpriest Mikhail Isakov, Superintendent Dean of the Mena Church District; Hegumen Irinei, the Rector; and Father Vasily Tomishin consecrated the Side Chapel of the Kazan Icon of the Mother of God in the presence of numerous worshippers. The main altar and the right Side Chapel of the Resurrection are still to be consecrated. Blessing the opening of the new parish, Archbishop Antony of Chernigov and Nezhin pointed out: "What is being done today has become possible thanks to the firm, inviolable faith."

And so, one more fire has been kindled in the lamp of the Russian Orthodox Church.

Kirov Diocese

During the celebration of the Millennium of the Baptism of Russ Orthodox believers in the town of Kirovo-Chepetsk, Kirov Region, received good news: at their request, a new community of the Russian Orthodox Church was registered on June 6, 1988.

Kirovo-Chepetsk is the second biggest town in the Kirov Region, with a population of nearly 100,000. A young, beautiful and modern town, it stands on the left bank of the Vyatka, at its confluence with the Cheptsy, and seems to be looking at itself in the waters of two rivers at once.

As early as last century, a beautiful church dedicated to the Nativity of the Blessed Virgin was

built there. Unfortunately, this church has not survived. For more than 30 years worshippers were grieving about this loss. The nearest church was 25 kilometres away from the town, and it was difficult for them to attend divine services there.

Two months after the commune's registration, it received a dwelling-house where it could conduct divine services. It is with great joy and enthusiasm that the worshippers set about repairing and restructuring it. The sanctuary part and a three-tier wooden belfry were added to the house. On October 9, the first moleben was conducted and the cross for the belfry blessed.

Having acquainted himself with the progress of the work, Archbishop Khrisanf of Kirov and Slobodskoi bestowed his blessing upon the repairers and wished them success in their further efforts. Since that day various offices began to be performed there.

On December 11, 28th Sunday after Pentecost, with the blessing of His Grace Archbishop Khrisanf, the prayer house dedicated to All the Saints Who Have Shone Forth in the Land of Russia was consecrated and the first Divine Liturgy celebrated. The solemnities were led by Archpriest Aleksandr Mogilev, Secretary of the Diocesan Administration. Following a thanksgiving moleben he preached on the significance of the church.

The parishioners, with tears welling up in their eyes, thanked God for His mercy.

Another joy is in store for local worshippers—construction of a new church, which will adorn the town and become its main shrine, is to be started this summer.

Father NIKOLAI FEDKO

Mukachevo Diocese

Bishop Damaskin of Mukachevo and Uzhgorod conducted the following festal services to mark the Millennium of the Baptism of Russ between June and October 1988: at the Mukachevo Convent of St. Nicholas, on June 19; at the Dormition Cathedral in Mukachevo, on June 25 and 26; at the Trinity Church in the town of Veliki Berezny, where he consecrated the church after repairs, on July 24; and at the Cathedral of the Exaltation of the Cross, in Uzhgorod, on September 4. The services attracted large congregations. Flowers were laid at

Great Patriotic War Memorials. The many clerics of the diocese took part in the celebrations. Representatives of other confessions, local government officials and public leaders attended.

During the period in question, His Grace also conducted services in the town of Rakhov; in the village of Kopashnovo; in the village of Shelestovo; at the Ascension Convent in Chumalevo; in the village of Vorchevo; in Mukachevo; and in the villages of Bushtino, Zarichcha, Velikie Luchki, Sasovka, and Lugi.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Damaskin consecrated the church of the same name in the village of Borzhavskoe, where he celebrated Divine Liturgy, led a festal procession and conducted a thanksgiving moleben. Closed down in the 1950s, the church was turned over to the local Orthodox community in 1988. The believers took a short time to put it in order. His Grace thanked the rector and parishioners for their labours in restoring the church and handed archpastoral blessed certificates to the members of the parochial church council.

In the course of services conducted in the parishes of the diocese, Bishop Damaskin, with the blessing of His Holiness Patriarch Pimen, conferred a mitre upon archpriests Ioann Vurst and Konstantin Tsutskov, and raised fathers Nikolai Rishko, Andrei Moldavchuk and Iosif Bilanchuk to the rank of archpriest.

Omsk Diocese

In January 1988, a prayer house dedicated to St. Nicholas was opened in the town of Surgut. On July 28, the Feast of St. Vladimir, the parish celebrated the Millennium of the Baptism of Russ.

On July 27, Archbishop Feodosy of Omsk and Tyumen, accompanied by the clergy and a choir, arrived in Surgut to take part in the celebrations. That same day, His Grace Archbishop Feodosy, Archpriest Feodor Aleksyuk, Superintendent Dean of the Tyumen Church District, and Father Viktor Raish, Rector of St. Nicholas's Prayer House, were received by L. Roketsky, Chairman of the Surgut Executive Committee. In the evening, Archbishop Feodosy officiated at All-Night Vigil, and on the following day—celebrated Divine Liturgy. The small prayer house—it occupies half of a Siberian log

hut—could not hold the numerous worshippers, and the divine services were therefore conducted under the open sky. During the Liturgy the archpastor delivered an exhortation. After the divine service a festal repast was arranged for participants in the jubilee celebrations. That same day wreaths were laid at the foot of the monument to the soldiers who gave their lives for the liberation of the Motherland during the Great Patriotic War (1941-1945). A solemn function was held at the Oktyabr Cinema, during which His Grace Archbishop Feodosy read a paper on the historical path, present-day life and activity of the Russian Orthodox Church.

The opening of a parish in Surgut is a great joy for the town's worshippers, who viewed this event as a gift from on high for the glorious jubilee—the Millennium of the Baptism of Russ. The parishioners of St. Nicholas's Prayer House firmly set their hopes upon the grace and assistance of God. After all, a new church is planned to be built.

Tashkent Diocese

In September-October 1988, Bishop Lev of Tashkent and Central Asia conducted divine services and preached in the Dormition Cathedral Church in Tashkent, as well as in the Church of the Nativity of the Blessed Virgin in the town of Gallyaara, St. Nicholas's Church in the town of Dzhezak, and the Church of the Protecting Veil in the village of Soldat-skoe, Tashkent Region—on September 21, St. Nicholas's Church in Khavast, Syrdarya Region—on September 25, the domestic chapel of All the Saints Who Have Shone Forth in the Land of Russia at the Diocesan Board—on October 2.

His Grace ordained Vladimir Shcherbakov deacon on September 27, and Andrei Poltoratsky, also deacon,—on September 28.

On October 5-6, the Tashkent Diocese celebrated the Millennium of the Baptism of Russ. Those who arrived in Tashkent to take part in the celebrations included Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Metropolitan Lev of Oulu (the Finnish Autonomous Orthodox Church); Archbishop Kirill of Smolensk and Vyazma; Bishop Ilian of Kaluga and Borovsk; Archimandrite Gavriil, Representative of the Bulgarian Patriarch

to the Patriarch of Moscow; representatives of the clergy from the Alma-Ata and Krasnodar dioceses, clergymen and laymen of the Tashkent Diocese.

On October 5, festal Divine Liturgy was celebrated in the Dormition Cathedral Church. In the afternoon, the archpastors and a group of participants in the celebrations were received by P. Khabibullaev, Chairman of the Supreme Soviet of the Uzbek SSR. In the evening, a wreath was laid to the Tomb of the Unknown Soldier, after which Bishop Lev officiated at Vespers in St. Aleksandr Nevsky's Church in Tashkent.

On October 6, a solemn function was held in the cultural and news centre of Tashkent, which was opened by Bishop Lev. Metropolitan Filaret read out a Message of Greeting from His Holiness Patriarch Pimen.

Message of Greeting from His Holiness Patriarch PIMEN

*Your Grace,
the clergymen and laymen of the
Tashkent Diocese, brothers and
sisters beloved in Christ,
esteemed guests,*

*Today we celebrate a great
feast of the Russian Orthodox
Church—the Millennium of the
Baptism of Russ.*

*One thousand years ago, by
God's Providence, the land of
Russia was called to see the light
of our Lord's salvific grace
(Acts 15.11), and the road to
salvation was indicated to our
ancestors. The spiritual and moral
make-up of our people was formed
under a profound influence of
Christianity. Having joined the
family of Christian peoples, they
got access to world civilization
and knowledge accumulated by
mankind over the entire preceding
history.*

*In the course of ten centu-
ries our Church has been edu-
cating her children in the spirit
of loyalty to the Orthodox faith
and piety, in the spirit of respect
for man. She sanctified marriage
based on love and mutual
sacrifice, and has been waging
an irreconcilable struggle against
vices pernicious to man and
society.*

The host of the saints who have

*shone forth in the land of
Russia is our great possession,
the spiritual force of the Church
and of us all.*

*True to apostolic traditions,
numerous zealots—preachers of
the faith of Christ, brought
light and knowledge to many
peoples inhabiting the East Euro-
pean plain, Asia and America.
They were inspired by love for
their neighbour and the awareness
of the unity of the human race;
they displayed great interest and
considerate approach to national
peculiarities of neighbouring peo-
ples, were tolerant and compas-
sionate. Through the efforts
and labours of these zealots
of faith the multinational Rus-
sian Orthodox Church was creat-
ed, which offers her prayers
to the Lord in various languages
and dialects.*

*The feeling of seclusion and
exclusiveness is alien to our
Church, which maintains fraternal
relations with heterodox Chur-
ches, seeking to restore the uni-
ty of faith. She develops dialo-
gue and cooperation with other
religions—Muslims, Buddhists, Ju-
daists and Shintoists. The danger
of a nuclear holocaust and eco-
logical catastrophe threatening
mankind today calls for unity
of action. Inter-religious coopera-
tion in our country acquires
an exceptional importance today.
Its necessity is dictated by our
common interest in the success
of the current perestroika, in the
further humanization of society,
in enhancing its well-being and
stability, in solving acute social
and moral problems and in restor-
ing the ecological balance in
nature.*

*The Millennium of the Bap-
tism of Russ is being celebrated
in the context of positive chan-
ges taking place in the relation-
ships between the Russian Ortho-
dox Church, other religious as-
sociations and the state, at a time
when new churches and cloisters
are being opened.*

*The central event of the jubilee
celebrations has been the convo-
cation of the Holy Local Council
of the Russian Orthodox Church*

at the ancient Trinity-St. Sergy Lavra, which assessed the road she has traversed over the millennium, and adopted important decisions aimed at improving church life. The jubilee festivities took place in major historical centres of our Church: Moscow, Kiev, Vladimir, Leningrad. Now they are being held in other diocesan cities. Today the jubilee is being celebrated by the Tashkent Diocese, which, despite the great distance separating it from the Dnieper—the baptismal font of Russ—is the custodian of the grace-giving gifts of the great Baptism and of the millennial spiritual legacy of the Russian Orthodox Church.

Your Grace, brothers and sisters beloved in Christ! By God's grace we are fortunate enough to witness the millennial jubilee of the Baptism of Russ. Offering thanks to the Lord for His undiminishing mercy to us, sinners, I invoke God's blessing upon all of you and wish you health, salvation, and success in all your endeavours.

Thereupon Bishop Lev, Metropolitan Filaret and Archbishop Kirill presented their papers.

Speeches of greeting were delivered by U. Rustamov, representative of the Council for Religious Affairs at the USSR Council of Ministers in the Uzbek Republic; Mufti Shamsuddin Babakhanov, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; Metropolitan Lev, and other guests of honour.

Telegrams of congratulations from Metropolitan Yuvenaly of Krutitsy and Kolomna, and Archimandrite Niphon, Representative of the Antiochene Patriarch to the Patriarch of Moscow (now Bishop of Philippopolis), were read out.

Later in the day, a festal concert was held in the State Academic Bolshoi Theatre of the Uzbek SSR named after Alisher Navoi. Taking part in the concert were the choir of the Dormition Cathedral Church and the choir and orchestra of the Uzbek State Philharmonic Society.

In the evening, Bishop Lev arranged a reception for all participants in the jubilee celebrations.

Ufa Diocese

The celebration of the Millennium of the Baptism of Russ in the Ufa Diocese, held on July 17-18, was timed to coincide with the patronal feast of the Cathedral Church of St. Sergy of Radonezh. Bishop Anatoly, assisted by the diocesan clergy, officiated at All-Night Vigil and celebrated Divine Liturgy at the cathedral. The joint choir of three Ufa churches sang during the services. During the liturgy the bishop ordained deacon Gennady Plokhov priest. The festal moleben was conducted by His Grace and the plenum of the diocesan clergy. After the service, flowers were laid at the monument to the fighting men who gave their lives for the country in the Great Patriotic War.

A festive ceremony was held at the conference hall of the diocesan administration, the guests of honour including members of other religious communities, local government officials and public leaders. Bishop Anatoly gave a talk on the festivities to mark the Millennium of the Baptism of Russ. There were words of greeting from A. Muratshin, representative of the Council for Religious Affairs at the USSR Council of Ministers in the Bashkir Autonomous Soviet Socialist Republic, Mufti Talgat Tadzhuiddin, Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia, and other speakers. The joint choir of Ufa churches performed a number of hymns by famous religious composers. Souvenirs were handed to all the participants in the ceremony. The guests could view an exhibition devoted to the life of our Church. The celebrations closed with a reception at the Bashkiria Restaurant.

Bishop Anatoly also headed the jubilee festivities in some of the parishes.

In 1988, Bishop Anatoly of Ufa and Sterlitamak conducted services at the St. Sergy's Cathedral Church and the Churches of the Protecting Veil and the Exaltation of the Cross in Ufa, and also at prayer houses and churches in Ishimbai, Sterlitamak, the villages of Askino, Itkuli, and Vozdvizhenka, in the town of Oktyabrskoe, in the village of Irnykshi, and in town of Birsik.

For Holy Easter, with the blessing of His Holiness Patriarch Pimen, Bishop Anatoly conferred a mitre upon

archpriests Nikolai Sokolov, rector of the Church of the Protecting Veil in Ufa, and Aleksandr Dudinov, diocesan confessor. He also bestowed an ornamented pectoral cross upon Archpriest Ioann Fedyanin of St. Sergy's Cathedral Church; a palitsa upon Hegumen Panteleimon of the Church of the Protecting Veil in Ufa, and handed a Patriarchal certificate to Archpriest Gennady Sizov of St. Sergy's Cathedral Church.

A diocesan meeting in Ufa on April 29 discussed the documents of the Pre-Council Bishops' Conference and elected delegates to the Local Council of the Russian Orthodox Church. Before the meeting, at St. Nicholas's Domestic Chapel of the Diocesan Administration, Bishop Anatoly handed patriarchal and archpastoral awards to members of the diocesan clergy.

On October 18, a meeting of clerics and laymen took place at the conference hall of the diocesan administration. Bishop Anatoly commented on some of the provisions of the Statute of the Russian Orthodox Church and answered many questions. V. Pyatkov, deputy representative of the Council for Religious Affairs at the USSR Council of Ministers in the Bashkir ASSR, spoke about the new Law on the Freedom of Conscience now being drafted.

On December 18, 29th Sunday after Pentecost, His Grace consecrated the new stone Church of St. Nicholas in the town of Sterlitamak and celebrated Divine Liturgy there, and had officiated at All-Night Vigil there on the eve. Construction of the church had begun on November 1, 1987.

On December 19, the feast of St. Nicholas, Bishop Anatoly consecrated the new St. Nicholas's Church in the township of Raevsky and celebrated Divine Liturgy there. On the eve he had officiated at All-Night Vigil there. Construction of the new church, which replaced the old St. Nicholas's Prayer House, had begun on July 15, 1988.

Meetings devoted to the introduction of the new Statute of the Russian Orthodox Church took place in many parishes. Bishop Anatoly headed such meetings at the Church of the Archangel Michael in the town of Birsik, on November 21; at the Church of the Protecting Veil in Ufa, on November 27; at the Church of the Exaltation of the Cross in Ufa, on December 11, and at the new St. Nicholas's churches in Sterlitamak, on December 18, and in Raevsky, on December 19.



Archimandrite Vladimir (secular name Vasily Strinadko) of the Chernovtsy Diocese, died suddenly on May 18, 1988.

He was born on August 20, 1920, in the village of Banilov, Vizhnitsa District, Chernovtsy Region, into a peasant family. Upon finishing an elementary school in 1935, till 1946 he was a postulant in the Kreshchatitsy Monastery of St. John the Divine in Northern Bukovina. In 1945, he was professed with the name of Vladimir, in honour of Prince Vladimir Equal to the Apostles, by the father superior, Archimandrite Mikhail Menzak († 1963; schemamonastic name Mitrofan). On March 31, 1946, he was ordained hierodeacon by Bishop Feodosy (Koverninsky; † 1980) of Chernovtsy and Bukovina, and on February 8, 1947—hieromonk. Thereupon he served in different parishes of the Chernovtsy Diocese. From 1956 to 1958, he was a monk at the Monastery of St. John the Divine again. In 1975, he graduated from the Moscow Theological

Seminary where he studied by correspondence. The last places of his ministry were the churches of St. Demetrius and of St. Nicholas in the villages of Sloboda-Banilov and Chershenka, Vizhnitsa District; simultaneously he fulfilled the duties of a father confessor of the Vizhnitsa-Putyla Deanery.

Father Vladimir performed his ministry with profound diligence, meekness and love, enjoying prestige among the clergy and parishioners. In 1985, he was raised to the rank of archimandrite for his diligent service of the Church of Christ.

Funeral service was conducted at the Dormition Church in the village of Banilov by Bishop Antony of Chernovtsy and Bukovina, assisted by diocesan clerics.

The funeral oration was delivered by Archpriest Ioann Fedoroshchak, the superintendent dean of the churches of the Vizhnitsa-Putyla District. Telegrams of condolences sent in by Metropolitan Nikodim of Lvov and Ternopol and Archbishop Antony of Chernigov and Nezhin, who had also been among the brethren of the Monastery of St. John the Divine, were read out.

Archimandrite Vladimir was buried in the cemetery of his native village, next to the grave of Archbishop Mefody (Menzak; † 1974) of Omsk and Tyumen.

Archpriest Georgy Edlinsky, a superannuated oldest cleric of the Kiev Diocese, passed away on December 22, 1988.

He was born in Kiev on April 15, 1902, into a priest's family. In 1919, he finished a four-year course at the Kiev Theological Seminary, and in 1924 graduated from the Kiev Theological Academy. In 1925, a scholarly degree of Can-

didate of Theology was conferred on him for his thesis entitled "A History of Russian Apologetics." He finished three years of study at the



Department of Literature and Linguistics of Kiev State University. From 1932 he worked as a book-keeper in various institutions. On December 30, 1941, he was ordained deacon and on the following day—priest to serve at the Holy Trinity Church in the village of Sushchukovka. On August 12, 1942, he became the rector of the Church of the Protecting Veil in the village of Rizhavka, Kiev Region, and on December 18, 1945—rector of St. Macarius's Church in Kiev where he served until his retirement in 1984. From 1947 to 1960, he taught Biblical History at the Kiev Theological Seminary, and from 1950 to 1960 was the secretary of the seminary's Board.

During the Great Patriotic

War he showed himself to be a true patriot, strengthening parishioners' faith in victory and collecting donations for the country's defence.

Starting from 1953, he bore the family cross for nearly 30 years, tending his paralyzed wife.

Father Georgy was a loving pastor, brilliant preacher and devoted servant at God's altar, who diligently concerned himself with the beauty and welfare of his church. His parishioners always found in him a kind adviser, helper, consoler and prayerful intercessor. He was also a fine administrator. Thanks to the efforts and cares of Fr. Georgy St. Macarius's Church now has a fine new carved wooden iconostasis.

In 1971, for his zealous many-year service of the Church of Christ, he was bestowed a mitre, and in 1982, was granted the right to celebrate Divine Liturgy with Holy Doors open till the Lord's Prayer.

After his retirement he did what he could, fulfilling various obediences in the church. Before his demise he received Holy Communion.

The funeral service at St. Macarius's Church was conducted by its rector, Archpriest Anatoly Zatovsky, assisted by diocesan clerics, who included friends, associates, pupils and spiritual children of the deceased. The funeral orations were delivered by Archpriests Anatoly Zatovsky and Vsevolod Rybchinsky, the rector of the Church of the Exaltation of the Cross in Kiev. The church was filled to overflowing by numerous parishioners who came to bid farewell to their pastor.

Archpriest Georgy Edlinsky was buried at the Baikovskoe Cemetery in Kiev.

Church Preaching: Traditions and Modern Practice

The preaching tradition of the St. Petersburg (now Leningrad) Theological Academy has deep roots. Suffice it to recall some of its celebrated representatives—His Holiness Patriarch Sergy, Metropolitan Antony Vadkovsky, Archbishop Feofan Bystrov, Bishop Mikhail Gribanovsky, Metropolitan Grigory Chukov.

The preachers of the Leningrad school are noted for their sensitiveness to the spiritual problems of our age, their openness to the public and their missionary readiness to spread God's word in every easily understandable form.

The St. Petersburg-Leningrad Academy has always given special attention to studying Holy Scripture, and this scholarly orientation is being retained by the Leningrad theological schools. The Leningrad school of preaching is represented in this issue by sermons of Archpriest Prof. Vladimir Sorokin, LTA Rector, and of other LTA teachers and students. They deal with the significance of the Bible to Christians today. Archpriest Vladimir Sorokin's sermon was delivered in the Church of St. Philip in Novgorod on May 24, 1988, before a large congregation of local believers and many writers and cultural leaders who had come to Novgorod for the Festival of the Slavonic Written Language.

The Bible: The Book of Life

In the Name of the Father, and of the Son, and of the Holy Spirit.

After His Resurrection, our Lord Jesus Christ told His disciples when sending them to preach the gospel: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.* This passage from the Gospel According to St. Matthew (28. 19-20) is read when the Sacrament of Baptism is administered to children and adults, and it is precisely with these words that the Church releases us into the new life. These words of the baptismal symbol have the same ring to us as they had to our country, Russ, at the dawn of our history, more than a thousand years ago, when Sts. Cyril and Methodius, whose name-day we are celebrating, translated Holy Scripture, the liturgical books and patristic writings into the Slavonic language. The holy brothers did more than this. They demonstrated with their own lives that the Bible is not a book like any other—it is life itself, it is something without which we can have no true happiness, something we need to perceive God's image and likeness in us. Holy Scripture came as God's call to Sts. Cyril and Methodius, it brought home to the holy brothers the truth that man is not born only to work, eat, drink and make merry. It announces to everyone, especially to the faithful, that man is born to serve others and proclaim the joy

of working for the Lord and performing feats of faith.

If we consider the beneficial events and outstanding personalities that have contributed to the spiritual formation of Eastern Slavdom, we shall see that the history of Russ is a great school of piety. The Baptism of Russ made us equal to the other European nations and illuminated our history with the light of the Christian faith. This entitles us to say that we—Holy Russ, an Abode of the Most Holy Theotokos, the faithful children of the Orthodox Church—have duly responded to the Lord's call: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28. 19).

Sts. Cyril and Methodius first of all taught and baptized those next to them, and then, by their missionary labours, enabled a whole nation to perceive its calling, to see what every individual and the whole country lacked. Of course, people had lived, worked and performed feats of self-abnegation even before, thanks to the labours of Sts. Cyril and Methodius Holy Scripture appeared in the Slavonic language. But life in Russ before the Baptism can be compared to a life without sunlight, without life-giving moisture and warmth, without everything that makes the world gracious and beautiful. The labours of Sts. Cyril and Methodius proved to be that benignant sun, that gracious energy which made it possible for the talent of the whole nation and

of every individual to reveal itself. Once made available in the vernacular, Holy Scripture spoke to people's hearts, and everybody found in it what he had been looking for, and realized that without the Scriptures, without the teaching of our Lord Jesus Christ, without His life and the lives of God's saints, there would be no life that was worth living, no full-blooded existence, and we would not know what we were born for, what our purpose in life was.

The possibility of hearing and comprehending the word of the gospel is the most important of the many beneficial gifts which Christ's Church offers to God's people. Having heard the Word, people become witnesses, they respond to God's call, they are the Lord's servants and serve Him selflessly. This is what we see when we study the history of our country. To the Orthodox, serving God is identical with serving their country, evangelical work for the good of their neighbours is identical with serving their people. Therefore, serving our country, serving God and serving our neighbours are inseparable to us. And therein lies the great beneficial power of the Orthodox Church, the power of Christ's preachment for each and all. You will recall moments in our country's history when sin seemed to triumph and Holy Russ was being torn apart by intestine strife. Think of the Mongol-Tatar yoke, of the Polish-Lithuanian intervention, of the other periods in our history when people no longer hoped they would be able to stay Orthodox, Russians, Slavs. And in moments of despair they went to God's church, kissed Christ's Cross and the holy gospel and thus drew fresh strength and were confirmed in their awareness that they were the children of a single Motherland and that the Orthodox Church was their Mother, the life-giving element without which one can neither live with dignity nor die with dignity.

Thanks to the fact that Holy Scripture was available in our mother-tongue, and to Christ's Church, which had made it accessible to the whole nation, everyone in this country felt that life called for feats of faith and self-abnegation. This is why there are so many ascetics in this country—not merely men of fame, not just intelligent and gifted people, but ascetics properly speaking. When a man withdrew to the woods and founded a monastery so that people might flock there for instruction in piety, this was a feat of faith, and so was life in the world in cities and villages, in the fields and at factories. Everywhere people realized that they were working for the Lord, for their compatriots and their country.

Yes, there have been hard and troubled times in our history. There has been a period when the Bible was treated merely as a literary monument or history reader, when the fact

was ignored that the Bible was life itself, that the gospel represented a world outlook without which neither Russia nor the Orthodox were thinkable. So the present festivities in honour of the Slavonic written language and its originators, Sts. Cyril and Methodius, have this significance to us: each of us must open his or her heart and mind to God's call, *go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. Christ's word admonishes each of us: read the Bible, learn from it and, most important of all, live according to it. If it is not ourselves, then who has been commanded by the Lord to cast the seeds of faith, piety and virtue in the hearts of the Russian people. If we do so, people will also live after us, likewise witnessing to God's truth. And may each of us have the courage, patience and wisdom to work without sin for the glory of the Lord and the good of our country and our people. We live, and move, and have our being in order to share in Eternal Life. It is not accidental that the feast of Christ's Resurrection has always been Russia's most important and most joyous festival. And Christ's Resurrection is Eternal Life, for the Lord has trampled down death by Death. To each of us the Lord has given the new, blissful feeling, the happy awareness of always living, always serving, always performing our life's work in the light of Christ's Resurrection, for it was after His Resurrection that the Lord uttered these words: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Archpriest VLADIMIR SOROKIN,
Rector of the LTA



Homily on Reading the Apostles

But I certify you, brethren, that the gospel which was preached of me is not after man (Gal. 1. 11)

This was St. Paul the Apostle's testimony upholding the truthfulness of his preaching against the slander of his adversaries who alleged that he deserved no trust, not having been one of the Lord's chosen disciples and not having heard the Saviour's teaching. False teachers spread such rumours about St. Paul to compromise him in the eyes of the Galatians he had converted to Christianity. They hoped that by undermining the apostle's authority they would be able to sow doubt in the truth of the teaching he preached and then easily spread their own, false doctrine. So the dispute was not only about the holy apostle's personality, but about the essence of his preachment. This is why in his Epistle to the Galatians, designed to fortify them in their faith, he wrote: *But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ* (Gal. 1. 11-12). Here we have him unambiguously testifying that he was spreading the truth revealed by God, rather than his own doctrine.

Further St. Paul speaks about himself, not in self-defence but in support of the gospel he was preaching. He says that he had persecuted Christians and had then been converted, by God's power, to the Christian faith and began preaching it. *For ye have heard, he recalls, of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it... being more exceedingly zealous of the traditions of my fathers* (Gal. 1. 13, 14). In the Acts of the Apostles we find a more detailed description of his part in the persecution of Christians in Jerusalem and his resolve—stemming from the idea that he was performing his sacred duty—to do so even more zealously in Damascus.

But God called the persecutor and revealed His son to him by His grace, so that Paul might preach among the heathen (Gal. 1. 15-16). This happened on Paul's way to Damascus, when he was suddenly flooded in blinding light and the Lord Himself appeared to him and called him to the true service of God.

After receiving baptism, St. Paul became an apostle of Christ, and his preaching was most effective. Like the other apostles, he converted thousands to Christianity in many cities of the Roman Empire and in Rome itself, this centre of paganism.

It was with difficulty that the apostle's message made its way to people's hearts. The world rose in blind hostility against the preachment about the crucified Christ, for the very mention of the Cross was seen as a sign of insanity. The wise men of the world

disdainfully turned their backs on the words of the gospel. The rich and exalted had no use for a doctrine proclaiming the brotherhood and love, the equality and dignity of all people. Ancient prejudices and customs stood in the way of the new teaching. The strong and mighty of this world regarded the new religion as a threat to the foundations of their power. And so the entire pagan world crashed down on the bearers of the Good News with the fury of a stormy sea and was ready to destroy them and wipe out the least trace of them and their teaching. But they withstood the onslaught and converted their very persecutors and torturers.

So why did the apostles gain the upper hand in this struggle, against what were, by all human standards, enormous odds? Why were these simple men, unwise in the eyes of the world, lacking might and power, and preaching a doctrine which held out no visible benefits, why were these persecuted ones able within a short time to spread the word of the gospel and establish their faith in the hearts of multitudes? Could they, with their own powers, have brought about such a profound change in the minds and hearts and the very lives of those whom they converted to Christ? Surely, all this was accomplished by the ineffable power of God, acting through them.

The apostles' preachment confronts us with something more amazing than the most improbable thing we could imagine. St. John Chrysostom asks: How is it possible that an experienced general, skilled in the art of war and in command of a large and well-equipped army should be defeated while a lonely warrior who has neither spear nor shield should win? Or how is it possible that a multitudinous host should fail to take a city, while a solitary warrior without sword or shield should conquer, not one, or two, or twenty, but many cities in the world together with their inhabitants? What the apostles accomplished is more amazing than any such imaginable situations. The more so since the apostles were even weaker in the face of a hostile world than a lonely warrior is in the face of an innumerable host. But they were in possession of *the whole armour of God* (Eph. 6. 13). Having their *loins girt about with truth, and having on the breastplate of righteousness and their feet shod with the preparation of the gospel of peace... having taken the shield of faith... and the helmet of salvation, and the sword of the Spirit, which is the word of God* (Eph. 6. 14-17), they conquered people's hearts and converted them to Christ. Yes, the holy apostles were aided by God's might and God's wisdom, because they were not preaching any doctrine of their own but Christ's gospel.

Through the Holy Church, which is *the pillar and*

ground of the truth (1 Tim. 3. 15), the good news is also ours, and we must cherish it as a precious gift of grace. It is a source of truth and strength to us, just as it was to the apostles and other holy preachers of the gospel. It shows us the true way in following God and abiding by his behests. It offers us plentiful beneficent food which nourishes and fortifies our souls and keeps us fit for the Eternal Life.

Therefore, dear brothers and sisters, when we hear or read the gospel or the apostolic epistles, when we sing the holy psalms during divine service or ponder the

significance of Holy Scripture, let us receive God's word with awe, so that it might enrich us spiritually and, having struck root in our hearts, inspire us to works of Christian love in the name of the Lord. Christ's preaching is given to us so that we might believe, live in faith and, seeking salvation, bear witness with our lives, in the manner of the holy apostles, to the divine nature and gracious power of Christ's gospel. Amen.

Archpriest Prof. VASILY STOIKOV
of the Leningrad Theological Academy

Search the Scriptures... (Jn. 5.39)

Preaching to the people, the Saviour said: *Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me* (Jn. 5.39). Every Christian must keep these words of the Lord in his heart as an immutable rule for his day-to-day life.

The Lord Himself calls on us to read the Holy Scriptures. Observance of this commandment may take us a long way towards spiritual perfection. The Bible often compares God's word with a light that illuminates man. *Thy word is a lamp unto my feet, and a light unto my path* (Ps. 119.105), says the Prophet David. As plants and flowers are drawn to light and turn towards the sun, so Christians must seek the lamp of God's word, for *The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes* (Ps. 19. 7-8). These words are borne out by the early Christian ascetics' experience of prayer. For instance, St. Neophytus's *Life* relates that, reading the Gospel in church in Constantinople on one occasion, he saw, with his spiritual sight, the words floating up to heaven like the light of lamps. If we study the Holy Scriptures with due attention and awe, the truths of the knowledge of God are revealed to us, so that we form correct notions, based on a reliable source, about the Creator and the work of Divine Providence in this world aimed at humanity's salvation.

Just as there can be no normal life for us without sunlight, so there can be no moral development without the spiritual nourishment provided by the Bible. Spiritual hunger is a harder punishment than the withdrawal of bodily food. *Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing the words of the Lord* (Am. 8. 11). If, by the will of circumstances, we are denied the possibility to read Holy Scripture, this is a consequence of our sinfulness.

Assuaging this spiritual hunger is getting easier from year to year. Even those believers who still have no Bible in their homes can hear the Holy Scriptures read at divine services in church.

The experience of our spiritual mentors teaches us that we must read Scripture not only out of curiosity, to learn more about the past, but in order to bring our lives into accord with the Bible, to be filled with the gospel spirit of love, meekness and humility. No matter how heavy our life's cross, the Holy Scriptures make it lighter for us to bear—we glimpse the light of Christ's Cross, and a ray of hope penetrates our oppressed souls.

The Holy Scriptures console us with examples showing that even righteous men like Job, as well as sinners, had to suffer severe hardships in life. They comfort us by illustrations of God's mercy and readiness to help us in affliction. *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me* (Ps. 50. 15).

Sinful man's inclination to evil is noted in the first chapters of Genesis: *The imagination of man's heart is evil from his youth* (Gen. 8. 21), and earthly life would be unbearable without treating people's hearts with gospel exhortations to do good.

The *Lives* of God's saints offer many examples of how a few words from Scripture that accidentally found their own into the hearts of unbelievers or people weak in good works led them to faith in Christ and virtuous living.

The word of Scripture has an especially strong effect on people's hearts, in making sinners repent. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness* (2 Tim. 3. 16), St. Paul testifies. The Holy Church knows of many sinners who mended their ways as a result of hearing or reading the word of God.

God's word contains the teaching on Eternal Life and, as the Lord Himself testifies, is the source of our salvation: *Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life* (Jn. 4. 14). This divine source is inexhaustible. Each of us knows from his own experience that every time we read or hear God's word, new depths of His teaching are revealed to us, while

its fount, Scripture, remains immutable and inexhaustible.

Reading the Holy Scriptures contributes to the great cause of man's spiritual revival. We know that the renewal begins in the baptismal font, but the Sacrament only opens the way for ascending the scales of moral improvement. One must form further bonds with the Church, take part in her life and Sacraments, so as constantly to stimulate, develop and strengthen this striving to purify one's soul so that it may bring forth the fruits of piety and sanctity. The Holy Scriptures can help us in this work of salvation. It is vital that instruction in God's word should begin in early childhood, in the family, when what one hears and reads leaves a deep imprint in a heart thirsting for knowledge of the truth. For only when seed falls into good soil can it bear plentiful fruit (see Mt. 13. 8,23). May St. Paul's praise addressed to Timothy serve us as authority in this matter: *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus* (2 Tim. 3. 15).

One should not be discouraged by the vast theological spiritual and moral content of the Holy Scriptures. One should make a rule of reading at least one chapter of the Bible a day. By reading God's word we shall communicate with God in our hearts and minds, and He will not withhold His grace from us. Our guiding principle must be these words of St. John Chrysostom: "Reading the Holy Scriptures is as vital to the soul as bodily food is for maintaining our strength."

Although addressing his audience with love, St. John Chrysostom gently reproached them, saying: "God not only bids us listen to but also do what we are told, and we are reluctant even to listen. So tell me, when shall we begin doing what we are bidden, when shall we proceed to deeds, if we are unwilling even to hear about deeds, and are vexed and annoyed by having to spend even a short time in church? We are offended when we see our listeners' attention flagging, even if we speak about things of no consequence. And yet we give no thought to the fact that we

offend God when we give no attention to His words and look aside while He speaks to us about things of supreme importance" (*Writings*, St. Petersburg, 1901, Vol. VII, p. 15). May these words by St. John Chrysostom help us turn our eyes and thoughts to God's word.

We must always remember that the Bible is not merely a book like others. It is Holy Scripture, and therefore we must begin, accompany and conclude its reading with prayers to the Giver of Wisdom, the Lord God. St. Isaac Syrus taught his disciples: "Regard prayer as the key to the true meaning of the Holy Scriptures."

The Bible is indispensable to every Christian, yet its content should be interpreted and absorbed not arbitrarily, according to one's own lights, but according to the teaching of the Holy Church. Of inestimable help in this are the exegetic writings of the Church Fathers. Indeed, when going on a journey along an unknown road the traveller must make enquiries about its destination and the difficulties he may encounter. If he omits to do so, he may easily get lost. The Christians err who, while recognizing the authority of Holy Scripture, disregard the evidence of the Church Fathers, who studied and explained its true meaning for the edification of many generations of believers. This is also what the apostle urges us to do when he says: *Remember them which have the rule over you, who have spoken unto you the word of God* (Heb. 13. 7).

With this in mind, dear brothers and sisters, let us always listen to God's word, on weekdays and on holidays, when working and when relaxing, in joy and in grief, at home and worshiping with our fellow believers in God's temple. Let us always have recourse to the Holy Scriptures, as long as we live, as long as our souls are able to see the light of Heaven, until death closes our eyes. And let us pray so that we should be able not merely to hear and read the Holy Scriptures, but to observe their commandments, which illuminate the path to Eternal Life. Amen.

Archimandrite AVGUSTIN,
docent at the LTA

The Word of Salvation

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. (2 Pet. 1. 19).

In the name of the Father, and of the Son, and of the Holy Spirit.

Dear brothers and sisters, we often echo in heart and mind the sad words of the Psalmist: *They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one* (Ps. 14. 3). Blinded by grief or despondency, we find neither truth nor kindness, nor

beauty in the world. Nor are we aware of what God wants us to do and, at the brink of despair, we ask: *My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring* (Ps. 22.1). But even when our will weakens and our mind is clouded, when we find no support either in the world or in ourselves, despite absurdity and death,

there lies before us, unshakable, Holy Scripture. What is it to us then, in the hard days of our pilgrimage on earth? The living words of the living God, of course! Not words infinitely and, as it were, forbiddingly removed from our human concerns. No, the words of Holy Scripture bear witness to us — witness to God and the Eternal Life in God. They are witness to that love in Christ Jesus from which, to quote the Apostle Paul, no creature *shall be able to separate us* (Rom. 8. 39). God's Revelation extends beyond the limits of evil and despair. The word of this revelation, abiding in the world, embraces and contains the world. St. John puts this vividly in the gospel, saying:... *if they should be written every one, I suppose that even the world itself could not contain the books that should be written* (Jn. 21. 25).

The words of Holy Scripture have the power of living witness because the Lord Himself has borne witness to them with His life, with His death and with His Resurrection. As the gospel teaches us, *When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said* (Jn. 2. 22). Our Lord and Saviour Himself often referred to Scripture, so that we too might draw consolation and strength from God's word and be guided by it in our life: *Search the scriptures; for... they are they which testify of me*, says Christ the Saviour (Jn. 5. 39).

And this is precisely how the Orthodox Church perceives Holy Scripture, how she preserves and preaches it — not merely as a sacred book, but as the living word of God Himself. This is why the gospel is placed on the holy altar, and why it is carried into the middle of the Church for everybody to worship and kiss it. We confess before the holy gospel, because it is the living word of the Lord Himself, Who said: *I am the way, the truth, and the life* (Jn. 14. 6). The Lord bore witness to His words with His life, with His death, and with His Resurrection, and we, dear brothers and sisters, must be willing to receive the message of God's salvatory word and follow the Lord in our life. For only he who *will do his will, he shall know of the doctrine, whether it be of God*. . . (Jn. 7. 17).

May God's word not be wasted on us as it was on the wicked servant who had hidden the Lord's talent in the earth (Mt. 25. 25), may we not be like those of whom it was said reproachfully: *ye have not his word abiding in you* (Jn. 5. 38). No, brothers and sisters, the Holy Scriptures lie before us not as a book in a sea of books, but as the Revelation of the Lord Himself, in His word. This is why the Holy Church, with the exclamation, "Wisdom, be steadfast", urges us to receive God's word with awe and attention, and be guided by it in our life. Amen.

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PASTORS OF THE CHURCH ON THE SERMON

Archbishop AMVROSY KLYUCHAREV

In order to understand the great importance of the living oral word of the Church, one must fathom the true meaning of the institution in Christ's Church of pastors and teachers, of churches and ecclesiastical sees. What other human institution can be compared to church sermon in its enlightening influence upon the people, when it is comprehended and delivered properly by ecclesiastical teachers? In our country, for example, there is an enormous number of churches, as ready-made public schools; moreover, of teachers vested with the authority of preachers of Christ's truths and the confidence of the people. At their disposal are days and hours of public assemblies; they can join their ecclesiastical word to any personal conversation with the people—at home, in the field, and on the way; they can, according to the behest of

the Apostle: *Preach the word; ...in season, out of season; reprove, rebuke, exhort* (2 Tim. 4.2). And what might they not do for the people if only they would shake off themselves the lethargic slumber of unconcern and carelessness, which possesses most of them; if they would only be imbued with pity for the people, left without the guidance which is breathed in the words of Christ the Saviour (Mt. 9. 36); if they would understand the power and evil of error; abandon old forms of speech unsuitable for the needs of the moment; if they would speak vivid language of persuasion and love; and fortify their words by setting an example of Christian virtue!

A concept of the importance of the living church sermon, given by our Saviour in His Church, can alone fill with rapture any enthusiastic supporter of the Truth and the well-being of humanity. In our days this concept seems an ideal. But it is not that dream ideal men often

make up for themselves concerning diverse forms of human activity and perfection; it is an exact conception of the obligatory activity of the preachers of the Gospel truths to which they must strive with all their might under fear of judgement. St. Paul says: *"I preach the gospel... for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel"* (1 Cor. 9.16). All our efforts and cares must be turned towards this, to rouse and direct properly the activity of the servants of the Church.

If we compare written and extemporized speeches not by their inner worth, but as to which of them better achieves its end, then extemporization in this respect has an advantage over the best worked-out speech. In delivering a speech prepared beforehand, with all its detailed elaboration and artistic exposition of the subject, there are difficulties which an experienced extemporizer escapes. In a work written out in a study as logic

Concluded. For the beginning see issue JMP, 1989, No. 4.

dictates, there is need for proof, explanation, transition from one part of the speech to another and so on; but when he begins to deliver the speech, the orator notices immediately that much of what he had written to satisfy his habit of observing logic and rules prescribed for composition, should have been made shorter and some left out altogether, because it is evident that the audience is getting tired and interest is cooling; he realizes that he might have said the same things much simpler and more directly, without learned embellishments.

On the other hand, it may so happen that new faces in the audience prompt the orator to give a different direction to some of his thoughts or make a special supplement, or else, that the keen interest of the audience impels him to elaborate or further elucidate his thought in order to intensify the impression; but as the speech had been written beforehand the orator feels that the work had been done and there is no time to supplement or change anything; there only remains regret that one or another thing was unforeseen. Life is precisely such that its movements, modulations and outbursts cannot be foreseen from inside a study. An experienced extemporizer sees all this when making his speech, during which he is in control of his audience's thoughts, feelings and vital impulses, and for this reason his speech, even with its deficiencies, makes a far greater impression. His speech may not be so profound, elegant and orderly as one written beforehand, but it approaches nearer to life, it is expressed in a comprehensible language, it merges with life and thereby gives it the right direction. Such speeches as a rule dominate the masses. The strong impression made by them, supported by rumour, speedily enhances the repute of the orators among the people, conquers their minds, making adversaries beloved, so that they become, as they say, masters of their hearts.

Remarkable is the fact that all

the movements and emotions of the extemporizer are reflected in his audience, because all know that he is speaking of something unusual and at a great gathering which is not an easy matter. Even ignorant people, who do not understand the significance of improvisation, thinking that the orator is saying something he had learned by heart, ask with solicitude: "What a memory you have! And how is it that you are not afraid to make such a long speech by heart?" But one who understands more or less what is taking place in the heart of the extemporizer lives together with him, feels anxiety with him and even fears for him. Any hesitation of the orator concerns the listener, any lucky turn of phrase makes him glad, and having experienced himself some of the strain and anxiety together with the orator, he gains a double impression—both from the content of the speech and the success of the orator; from the content he receives satisfaction of mind and heart, furthermore, he feels joy at the success of the speaker. Here the audience sees that the orator is human, one who procures for those around him fruit from a high tree or something precious dropped into deep water. The spectators not only await the fruit or the valuable thing lost, but fear that the man who has undertaken the difficult task might fall or drown. That is why in extemporization the majority of the audience do not notice in the speech of the extemporizer any inconsistency, discordance, reiteration, incompleteness, and unfinishedness, which will certainly be obvious if the speech were written down exactly. They were not concerned with them, they had no time to criticize; they lived together with the orator, took part themselves in his excitement and were carried away by his feelings. Here, by the way, is the hidden secret of that special enthusiasm which gets hold of the audience given a fortunate and strong extemporization.

There is another and last question put to me by many. Provided that sermons are preached in churches during Liturgy (with few exceptions) and moreover towards its end, does not the extemporization, naturally occupying and concerning the preacher up to its delivery, hinder the concentration of his thought and reverence needed in celebrating Liturgy and especially the Holy Eucharist? In my opinion not at all, if we exclude the initial timidity and not being accustomed to extemporizing about which I have spoken earlier. With skill gained, not only thinking over the sermon at home but taking the subject then and there during Liturgy from the Apostle or Gospel lesson, which happens often, or from any other liturgical book, an experienced person hardly notices how the plan and order of the sermon forms in his mind during those minutes when the divine service does not demand his fullest attention as, for instance, during the reading of the ektenes. One who is observant of himself will notice an interesting fact: two tendencies are occupying his soul at the same time, neither of which impedes the other; somewhere deep in one's head there rise, sort out, and form thoughts, at the same time, there goes on a prayerful movement, a feeling still warm from asking God's help in the work of preaching and illumination from the grace of the Sacrament.

This does not disturb the conscience, because the two things taking place at the same time are both pleasing to God, since as St. Gregory of Nazianzus says, sermon is the ministry of the word. Furthermore, the extemporizer, if he feels the flow of thoughts during Liturgy on a chosen subject, is thereby completely protected from any outside thoughts harmful to prayer and referred by the Church to the sphere of worldly concerns.

(Printed from: Archbishop AMVROSY (Klyucharev) of Kharkov and Akhtyrka. *Zhivoe slovo* (The Living Word). Kharkov, 1892, pp. 29-38, 105.)

FOR VICTORY DAY

The names of fighting men "who gave their lives for the Motherland" are constantly remembered at the offices for the dead in the Orthodox churches of our country. The Holy Church untiringly offers prayers "for the peace of the whole world". And addressing their flocks from the pulpit, clergymen urge them to be mindful of the evil which still exists in the world, an evil which nourishes discord, aggression and war... To recall evil means to "lay it aside", to part with it forever and to turn one's heart to peace, good and justice.

In connection with the celebrations marking the Great Victory which put an end to the bloodiest war in the history of humanity, we are giving below two sermons on peace. Two clergymen, followers of different Christian confessions, delivered them at different times in different countries. They are a hierarch and a parochial priest—representatives of countries that opposed each other in the recent past: Germany and the Soviet Union.

One of them addresses himself to the eternal book, the Bible, and on examples from religious history shows the full sinfulness, senselessness and destructiveness of war. The other preacher turns to the tragic history of our times and urges us, with the Lord in our hearts, to oppose all attempts to plunge humanity into the baleful abyss of a new war.

Behold, I make all things new (Rev. 21. 5)

THE TESTAMENT OF THE FAITHFUL AND THE MARTYRS OF DACHAU

Dear brothers and sisters, I wholeheartedly welcome you to our divine service on the grounds of the former Dachau concentration camp. My special greetings to the former inmates of Dachau, two of whom are my age.

Today we are standing before God in memory of the end of the war 40 years ago.

Offering prayers with us at this hour are bishops whose compatriots were victims of injustice and violence here, in Dachau. They are: Cardinal Glemp, the Primate of Poland, Cardinal Lustiger, Archbishop of Paris, and Archbishop Alojzij Šuštar of Ljubljana, and also the Russian Orthodox Archbishop Pitirim (now Metropolitan of Volokolamsk and Yuriev.—*Ed.*), who presented an icon to the sisters of the Carmelite convent in Dachau several days ago. This icon should be a sign of the common prayer of our Carmelite nuns and the nuns of the Orthodox Convent of the Protecting Veil in Kiev, in the Ukraine.

The above bishops are administering the Eucharist in their countries simultaneously with us, and are praying together with us for the reconciliation of nations and for peace throughout the world.

At this divine service I have a pastoral crosier which

the French Bishop Gabriel Pique from Clermont-Ferrand held when he, fatally ill, ordained a German deacon, Karl Leisner, a priest here, in Dachau, in December 1944. Priest inmates made this crosier. The presence of this pastoral crosier is a sign of our spiritual link with all the inmates.

We are here not to make accusations but to constantly ask God to dry the tears and heal the wounds caused by the war and the concentration camps. We beseech God that what happened then never repeat again.

We are standing before God weak and sinful. We request Him to forgive our sins and we confess them.

Brothers and sisters in the Lord, 40 years ago a horrible war ended, and together with it 12 years of a Godless dictatorship came to a pitiful end. We are recalling it here in Dachau, in the place where there once stood a concentration camp erected by the overlords of national socialism who perverted our nation and enslaved and plunged the world into the bloodiest war, a war full of suffering.

Hardly had two weeks passed since the seizure of power in Munich than Germany's first concentration camp was built, it becoming a model school of violence and inhumanity. Over 200,000 people of almost 40 nationalities were incarcerated here. This camp has a particular meaning for us Catholics because there were 2,800 Catholic priests here. The largest group was comprised of Polish priests—there were 1,700 of them, and then German priests, who numbered over 400. However, today we are paying tribute to the memory not only of Catholic priests but of all who were confined here: Orthodox priests, Protestant

This sermon was delivered by Friedrich Cardinal Wetter, Archbishop of Munich and Freising, on May 5, 1985, in Dachau during divine service in commemoration of the 40th anniversary of the end of World War II.

pastors, Jews, who were supposed to be annihilated once and for all by the national socialists; we are revering the memory of all whom the national socialists forced to become silent out of religious or political convictions.

Today we are honouring the memory of fallen soldiers and civilians who died during air raids. We are recalling the incalculable sufferings of our nation, the nations of Europe, and of all who suffered from the war.

We are recalling those years during our divine service. How could we have coped with the misfortunes and sufferings of those years if we had not been with God? We heard the words of St. John: *For if our heart condemn us, God is greater than our heart, and knoweth all things* (1 Jn. 3. 20). These consoling words of Scripture apply to us, too. God knows all. We can commit into His hands our grief-stricken hearts and inexpressible sufferings of that time.

This chapel dedicated to the Passion of Christ reminds us of what happened then in Dachau and everywhere that war has raged. But not only the dead but also those who survived experienced a fear of death, and fathers, mothers and children shared their fear of death. The sufferings of our Lord Jesus Christ on the Mount of Olives found their continuation here. An eyewitness relates what happened on Good Friday 1943. On that day a junior SS storm troop commander began interrogating and tormenting a priest. He asked him: "Do you know that Christ is supposed to die today?" "Yes." "So get on your knees." The priest obeyed and got down on his knees. "Do you know that He was scourged?" "Yes." "So take off your shirt." The enemy of Jews and Christians ordered a piece of barbed wire brought to him, and he whipped the kneeling man with it as a lash until blood flowed from his torn back. He bent the barbed wire into a crown, after which he continued the interrogation: "Was a crown of thorns placed on His head?" "Yes." "So you'll get a beautiful crown, too." During this mocking speech the officer, blinded by his hatred for Christ, pressed the barbed wire into his head so that blood gushed and his forehead became stained with it. This was Good Friday 1943 in Dachau.

Behold the man (Jn. 19. 5)—with these words Pilate pointed to the scourged Saviour on the morning of Good Friday. These words also applied to those who were emaciated in the battles of war as well; behold, this is man.

Jesus Christ took upon Himself His fear of death and all His suffering and death to redeem our sins and to reconcile people with God and with one another. If we today recall the gruelling 12 years of nazism, we are doing this in the realization that the monstrous crimes of those years must be redeemed. There is much more here that needs to be rectified. In the final analysis World War II was started by Germany. And the Germans built this concentration camp and cruelly tortured the inmates. Human dignity was literally trampled underfoot here.

Redemption, which was effected by Jesus Christ, grew into reconciliation. This is how reconciliation should emerge from Redemption, which we are effecting together with Jesus Christ. For this reason a Carmelite convent, which bears the name of the Holy Blood of Jesus Christ, was built in the early 1960s as a result of the energetic activity of Vicar Neiheisler. The first mother superior, Sister Maria Theresia, wrote to Cardinal Döpfner, substantiating her intentions as follows: "Throughout the world Dachau is associated with a concentration camp. Its name will always remain linked with the most terrible horrors of humanity. The place where men sinned so grievously and where many people suffered inexpressibly cannot be reduced to being a neutral place to be remembered or merely an object to be visited. Retributive redemption is needed... The Order

of Carmelite Sisters is especially called upon to sacrificial and redemptive prayer."

The Carmelite Convent of the Holy Blood was thus founded. The sisters live with such convictions in retributive redemption for what happened then, and they ask in prayer that nothing like that ever happen again. With these convictions joint prayer was offered in 1984 to the Blessed Virgin Mary the Protectress by the nuns of our Carmelite Convent and the nuns of the Orthodox Convent of the Protecting Veil in Kiev.

Brothers and sisters, we are effecting this remembrance on Easter Sunday, the feast of the death and Resurrection of the Lord. At Dachau there was not only Good Friday, there was also Easter, namely, hope for life which does not know death, hope for life which Christ Crucified on the Cross received from the Father on Easter Monday and which the Risen Christ bestows upon people. This paschal faith in the God of life was stronger than the hatred and disdain that predominated here. The people who went to the gas chambers staunchly and with a prayer on their lips were witnesses to the paschal faith which, Holy Scripture says, will overcome the world—the world of hatred, death and sin.

One Russian inmate handed a German priest upon his liberation a book with the notes of Engelmar Unzeitig from Würzburg, a priest of the Catholic Marianists Order. Fr. Unzeitig, who died here, in Dachau, on March 2, 1945, made a special study of Russian to help Russian inmates as a priest. Since there were no Russian Bibles he wrote down texts of Holy Scripture in Russian into a notebook and gave it to one inmate. The last sentence he jotted down was: *Behold, I make all things new* (Rev. 21. 5). This was a confession of faith in God Who on that Easter day not only breathed new paschal life into His dead Son but also restructured the entire world in a paschal fashion. *Behold, I make all things new.*

This testimony shows that amidst the gloom of the concentration camp there shone the light of paschal faith and paschal hope, a light which could not be extinguished by any force and any power.

On Good Friday Pilate pointed to the tortured Saviour: *Behold the man*. On Easter day God countered Pilate's words with the paschal: "Behold, this is Man". He showed the disciples of His Risen Son: Behold, this is Man. As I have awakened to life My Crucified Son, so I want to make all of you alive in My divine life.

Jesus Christ continued His mortal suffering here at Dachau, in the suffering and dying prisoners. And the power of His Resurrection became evident in them, since the faithful and the martyrs of Dachau were stronger than death.

Our brothers and sisters from Dachau are suffering because their city is world famous for its concentration camp. They are often looked upon and treated with hostility because they are from the city of death. Brothers and sisters from Dachau, this hostility towards you is unjust. You have not deserved this. The population of Dachau helped the inmates, the threat of arrest notwithstanding. For this you deserve recognition and gratitude. As Jerusalem has to live with Golgotha, you have to live with this place of tragic memory. However, Jerusalem also lives with the Holy Sepulchre, the site of the Resurrection of the Lord, where death was vanquished and life was acquired for all. So can you live in this place, where thousands, by suffering and dying, became a testimony to the dignity of man and the God of life in Whom they placed their trust.

We are celebrating this feast not simply out of a duty to mark a historic date. We are standing here before God, mindful of the horrible war and the horrors of national

socialism; however, we are first and foremost standing here before God, assuming responsibility for the present and future. I appeal to you, my numerous young friends who have come here! Learn from history so that what once happened here may never repeat again. This should not be taken for granted. Thus, even "after May 8, 1945, the conflagration of war has not been extinguished in the world; there still exist torture, terrorism, violence and lack of freedom, and there exists need of unimaginable scope, need undeserving of man" (Spiritual oration of German Catholics for May 8).

Fr. Alfred Delp, S. J., who was a victim of national socialism himself, said: "Bread is important, freedom is

more important, but what is most important is indomitable fidelity and invariable worship of God." And everything else depends on this: worshipping God, genuflecting before Him and before Him alone. Man is never as great as when he kneels before God. "We are completely free only where God alone rules," says St. Augustine. We must give God the place in our lives that befits Him. This applies both to individuals and to human society.

Brothers and sisters in the Lord, let us give God first place, let us fulfil His will, let us obey His commandments, let us kneel before Him and Him alone. This is the testament of the faithful and the martyrs of Dachau, whom we believe to be eternally alive. Amen.

The Lot of Cain

Scatter thou the people that delight in war (Ps. 68.30).

In the Name of the Father, and of the Son, and of the Holy Spirit

To every thing there is a season... a time to kill, and a time to heal; a time to break down and a time to build up; ... a time of war and a time of peace (Eccles. 3. 3, 8). What is this? A consent of a man reconciled to the state of things in life, formed over the centuries and thousands of years, or a sorrowful sigh of a disappointed pessimist, for whom *all is vanity and vexation of spirit* (Eccles. 2.17)?

No! It is the bitter admission of a sage, who *sought out and set in order* (Eccles. 12.9), who had attained the truth of the Creator, distorted by men, and *as goads, and as nails fastened* (Eccles. 12.11) these words are nailed to the pillar of human unrighteousness unmasked.

Men made in the image of God became divided: some kept in themselves this image and defended it from others who came to fight them, to desecrate the image. Men stained the earth with the blood of their brothers; Cain murdered Abel.

What happened was contrary to Divine Economy and to human nature. Ever since time immemorial, fighting and wars became the most criminal acts of man.

What made Cain kill his brother? Sin of envy. *And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect* (Gen. 4. 4-5).

Envy begot enmity. Enmity, hatred.

It says in Scripture: *And Cain was very wroth, and his countenance fell* (Gen. 4.5). One can imagine how perniciously and destructively this sin had influenced Cain's nature. Bearing the seal of murderer he changed outwardly: he became emaciated; his heart was inflamed, his nerves were on edge, and he seemed to be burning up in the infernal fire of envy which charred his soul. But his attack on his brother did not bring him alleviation. His fratricide only resulted in his fear for his own life. Ever since then men like him have been accursed.

What makes men fight each other? The same sin of envy and egoism. One nation wants to live at the expense of another: to possess its lands, its riches and shrines. But what nation waging an aggressive war has ever had a happy lot? Did it become richer? Did its men become more courageous, its women more beautiful? Where are the tongues and tribes of the Earth which tried to assert their being not by labour and love, but by enmity and war?

Where are Moab, Edom and Ammon? Where are the Philistines? Where are the Roman legions, the hordes of Batu Khan and the Nazi divisions? *And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be not nation whither the outcasts of Elam shall not come* (Jer. 49. 36). This is the lot of dispersion, the lot of people who desire war.

Alexander the Great, son of Philip of Macedonia, *fought many battles, conquered strongholds, and put to death the kings of the earth. He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and his heart was lifted up* (1 Macc. 1. 2-3). But did the aggressive wars bring to the ancient Athenians prosperity? The Word of God bears witness: *Then his officers began to rule, each in his own place. They all put on crowns after his death and so did their sons after them for many years; and they caused many evils on the earth* (1 Macc. 1. 8-9). This discord generated the thirst for power, fratricide, dissension, hatred, and evil and dispersed and scattered the once flourishing Attica.

The ties of time connect the ancient war chariots and the armadas of modern armoured locusts, the arrow of the archer and the atom bomb—the ties of time of a shame and a crime against God and humanity, the ties of time of theomachy.

Behold now, the Assyrians are increased in their might; they are exalted, with their horses and riders; they glory in the strength of their foot soldiers; they trust in shield and spear, in bow and sling, and know not that thou art the Lord who crushes wars (Judith 9. 7). These lines in the Holy Bible preserve the memory of the days when the people of God fought with King Nebuchadnezzar. What did the conqueror want to achieve? *That their wounded shall fill their valleys, and every brook and river shall be filled with their dead, and overflow* (Judith 2. 8). This is what Holofernes, the chief general of Nebuchadnezzar, was ordered to do to the inhabitants of Jericho, the plains of Salem and Judea. But God's justice decided otherwise: by the weak hands of the woman, Judith, from the town of Bethulia, victory was won. And upon those who went to war, who went out to fight their neighbours, *Fear and trembling came over them, so that they did not wait for one another, but with one impulse all rushed out and fled*

by every path across the plain and through the hill country (Judith 15. 2).

Centuries and millennia have passed and still some nations desecrate the image of God in man, and others defend it. The duty of the Christian, by establishing, securing and

consolidating God's peace on Earth, is to remind all who want war of the lessons of history, of Divine interference and punishment for desecrating His image. Amen.

Archpriest VALERY ALEKSEEV
Kirovograd Diocese

LETTERS TO THE EDITOR

Son of a Priest—Hero of the Soviet Union

Dear Editor,

I have been reading a great deal of the literature about the Millennium of the Baptism of Russ that has appeared now. Much is being written about the favourable influence of Christianity on the development of the culture and literature of Early Russ. The faithful took an active part in the defence of the Motherland from the invasions of enslavers. A major role in this was played by the clergy and monastics. The Battle of Kulikovo was but one example. However, all this is described on examples of centuries past and almost nothing is written about the participation of the clergy and their children in the struggle for the well-being of our Motherland and for peace in our day, which, like the past, is rich in examples of civic-mindedness. The clergy and their children are as ever valiant fighters for the Motherland and for peace throughout the world.

You know, of course, how many clergymen and members of their

families fought with honour at the front and in the rear during the Great Patriotic War against the vilest enemy of humanity. I would like to cite one example.

During the grim war years our now departed archpriest, Andrei Shakhovtsev, superintendent dean of the Beryozovka District of the Odessa Diocese, actively helped the Red Army. He contributed by aiding our wounded fighting men in hospitals, and during church services he constantly preached to the faithful to be true patriots of their Motherland and render assistance to our valorous army. Our priest brought up his children in the same spirit. For all this Archpriest Andrei Shakhovtsev was decorated at the end of the war with the medal "For Victory over Germany in the Great Patriotic War of 1941-1945".

One of his sons, Mikhail, fought at the front for the Motherland from the outset of the war, not sparing his life. He was decorated with the Order of Lenin, the Order

of the Patriotic War, 1st Class, the Order of Aleksandr Nevsky, and the Order of the Red Star, and many medals. For heroism displayed in the fight against the treacherous enemy, he was decorated with the Motherland's highest award. A Decree of the Presidium of the USSR Supreme Soviet of March 24, 1945, read: "The title of Hero of the Soviet Union is posthumously conferred upon Major Mikhail Shakhovtsev, Deputy Line Unit Commander of the 140th Guards Regiment of the 47th Guards Infantry Division."

The Soviet state does not forget the loyal sons of the Motherland. The faithful of our country have always been and will always be patriots of their Motherland and champions of peace, like the rest of our people, irrespective of national origin and faith. Eternal memory to those who gave their lives for the Motherland.

Pelagea SHERSTYUK, Odessa

The 3rd International Orthodox Youth Festival

The Third International Orthodox Youth Festival sponsored by Syndesmos was held in the Anargirios and Korgialenis Centre on the Spetsai Island, Greece, between August 22 and 28, 1988. It was attended by nearly 150 representatives of 11 Local Churches from Czechoslovakia, Egypt, Finland, France, Ghana, Great Britain, Greece, Hungary, Kenya, Lebanon, the Netherlands, Norway, Palestine, Poland, Romania, South Africa, Sweden, Syria, Turkey, the USA, and the USSR.

The Russian Orthodox Church was represented by lecturers of the Leningrad Theological Seminary S. Rasskazovsky and Hieromonk Venedikt.

Every day of the festival began and ended with a common divine service. The work proceeded at plenary sessions, in biblical classes, thematic discussion groups, regional groups and circles (iconographic, church-singing and newspaper-publishing). Late in the night participants spoke about the life of their Churches and countries. During the opening ceremony, Syndesmos President Alexis Struve made a report on the sobornost of the Church and the pre-Council process. He noted that the Orthodox Church had been involved in the process of a new discovery of the catholicity (sobornost) of the Church for almost 30 years already. The Seven Ecumenical Councils were extraordinary events which provided answers to questions about the true Orthodox faith and the unity of the Church. As the repository of the faith of the Holy Fathers and of the Councils, the Church can and must overcome the conservative tendencies and find new solutions to new problems. Alexis Struve specified some questions awaiting discussion and resolution at the council. The encounter of Orthodoxy and the modern man, the correlation between the liturgical cycle and the rhythm of present-day life, the Orthodox ecclesiology, diaspora, the sought-for unity with other Christian traditions—all those problems should be discussed by the entire people of God. The ways should be found to get all the Orthodox people involved in the pre-council process. For a long time already Syndesmos has been seeking answers to the question why many baptized people do not feel themselves responsible for the life of the Church. Why don't they consider the life of the Church their own affair, but pass responsibility over to the clergy?

The report "Catholicity in the Church. The Theological Approach" was delivered by Prof. I. Boulgarakis of the Theological Department of the University of Athens, who noted that catholicity is based on the triunity of God. The best way to comprehend the triunity is to follow the path of Christian love, for God is Love. The Incarnation, the second mystery of God, has led to the formation of the Church which is also a mystery, and object of faith. The various characters of the New Testament make it possible to touch upon the mystery of the Church. All Sacraments of the Church are sacraments of communion. Catholicity is an essential property of the Church.

The Holy Trinity is the most perfect model of society: each individual in society is autonomous but not absolutely free from other members of society. The Local Church

has both the hierarchy and the people of God. The concept of the people of God includes priesthood as one of the charisms in the Church, such as prophesy, instruction, etc. It is the people of God who confirm the truth of council decisions. Without the participation of the people of God in the pre-council process the council risks becoming an assembly of individuals and not a meeting of representatives of the Local Churches, which will not be a manifestation of catholicity. In conclusion the speaker emphasized that the youth of the Church belonged to the people of God and should take part in the conciliar process with a sense of high responsibility.

Michael Nzeir (Lebanon), a post-graduate of the Catholic Theological Institute in Paris, made a report entitled "History of Pre-Council Conferences" reviewing the main themes of such conferences beginning with 1961 when the key subjects of discussion were determined. He has stressed that the questions of diaspora and the Orthodox attitude to other Christian Churches and ecumenism are the most topical issues in the Orthodox Church of our days.

Kostas Karras (Greece) dealt with the theme "The Church and the Future". He began his report with a description of the life of the Early Church when the Holy Spirit reigned at the Church councils. The Church is the catholicity of God and man. Catholicity is the cooperation of God and the people who realize their freedom in their love of God and other members of the Body of Christ.

Speaking about the importance of Tradition in the Church the reporter noted that Orthodoxy respects Tradition very much but that respect is often accompanied with conservatism which hampers development in the Church.

Each report was followed by questions, comments and elaboration of definitions.

After the plenary sessions the work proceeded in six discussion groups on the themes: Church and society, problems of the local church, participation in the Church, cognition of the Church, Christian ethics, witness today.

The group discussing the problem of the Church and society, for instance, heard papers on the state of social service and the relations between the Church and the State in Greece, Poland and the Soviet Union. In conclusion the group expressed the wish to continue the exchange of experience and information on this type of activity in the future.

Contributing to the work of another group on cognition of the Church were representatives of Egypt, France, Great Britain, Greece, Lebanon, Romania, the USA, and the USSR. They discussed questions of ecumenism, the theological substantiation of the unity of the Church, conditions for church unity, the catholicity of the Church, the "branches theory", questions of the Union, proselytism and intercommunion. The delegates spoke about their part in the ecumenical activity in their countries and about problems arising in connection with that activity. There was also a brief discussion of the dialogues which the Orthodox Church is carrying on with representatives of the Anglican, Roman Catholic, Old Catholic, Lutheran, Reformed, and Early Eastern Churches.

In the afternoon, plenary sessions were usually held with



ST. IGNATY BRYANCHANINOV, BISHOP OF THE CAUCASUS AND THE BLACK SEA

A DAY AT THE MOSCOW THEOLOGICAL SCHOOLS



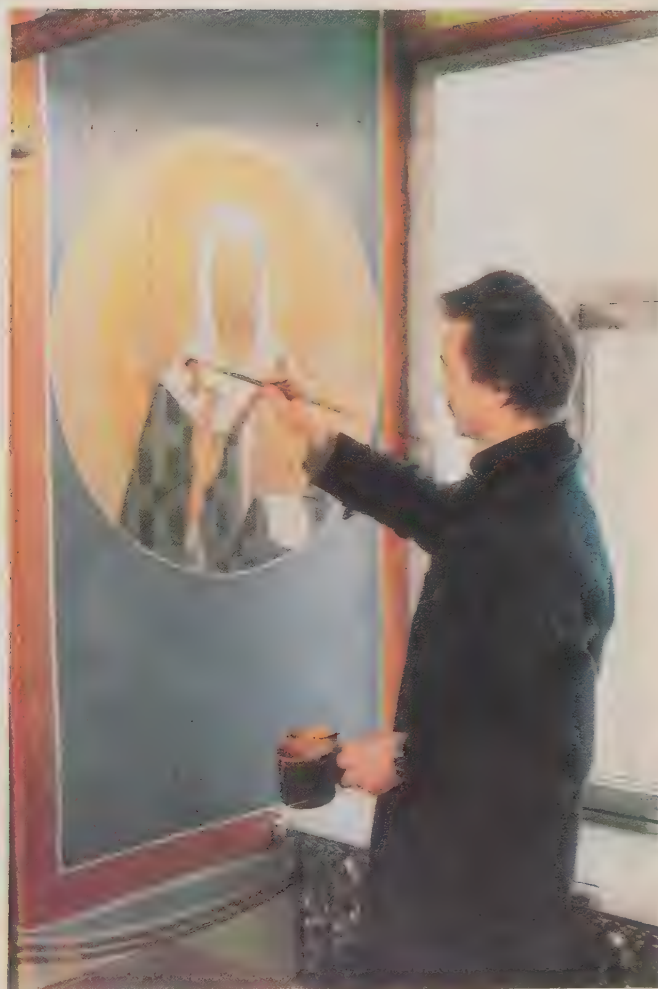
The building housing the Moscow Theological Academy and Seminary with its Chapel of the Protecting Veil of the Mother of God is located within the walls of the ancient Trinity-St. Sergy Lavra



Students at divine service in the academic chapel



In the course of studies seminary pupils get familiar with all spheres of church life. On the photos: the clerics obedience; helping restorers working at the academic Chapel of the Protecting Veil; on the bell tower





Archimandrite Prof. Matfei examining the students



Archpriest Vasily Stroganov giving a lesson in dogmatic theology



Seminary routine. On the photos: at the academic library; at the refectory; at a stand with a schedule; fulfilling an obedience



CONSECRATION OF THE CHURCH
OF THE ICON OF OUR LORD
"NOT MADE WITH HANDS"
AT THE TOLGA CONVENT
July 29, 1988



Interior
of the church



Festal
procession
At Divine
Liturgy





The office of consecration being conducted by Archbishop Platon of Yaroslavl and Rostov assisted by the clergy. Oblution of the altar



Vesting the altar



Pilgrims



CONTEMPLATION

(see article in this issue)

by artist Vitaly Linitsky

Hieromonk Simeon (France) conducting biblical studies of various aspects of ecclesiology for all the delegates.

There were also regional groups. The group of Eastern Europe included representatives of Czechoslovakia, Hungary, Poland, Romania and the Soviet Union. They discussed the participation of representatives of Eastern Europe in Syn-desmos on international and regional levels. The young people expressed regret that the contacts on the regional level were not intensive enough and suggested that the cooperation among the Orthodox youth of Eastern Europe within the framework of Syn-desmos should be expanded and intensified.

Representatives of the Russian Orthodox Church were invited to a session of the group of North America. They described the life of the Russian Church and the developments in the USSR and its society, and answered questions.

In the groups devoted to icon-painting, singing and editing their basics were taught.

Representatives of Fokolary (Roman Catholic Church) and the Fellowship of St. Alban and St. Sergius (an Orthodox-Anglican organization of Great Britain) told the participants in the festival about their organizations.

One of the evenings was devoted to the Millennium of the Baptism of Russia. S. Rasskazovsky spoke about the life of the Russian Orthodox Church, her theological schools, about the changes current in the USSR, about the millennial celebration. The questions and comments that followed demonstrated a great interest in our country, the Church and Soviet society. The audience was greatly impressed by the videofilm "Beneath the Gracious Protecting Veil".

One of the purposes of the festival was to write a Message to Bishops of All Local Orthodox Churches. At the sessions the delegates discussed the themes and questions of the Pre-Council Orthodox Conferences and expressed desire to launch a dialogue with Bishops of Local Orthodox Churches on the themes of the pre-council conferences and to ask them questions on the vital issues facing the Orthodox youth the world over, on the most important and painful phenomena in the life of Orthodoxy.

A special editing group was engaged in collecting and processing questions from the working and regional groups and plenary sessions, and in preparing the text of the message. After the draft message had been discussed at a plenary session and all amendments and corrections made, the festival adopted the final text of the Message to the Bishops of the Local Orthodox Churches.

During the festival a boat trip was organized round the Island of Spetsai so that the delegates could familiarize themselves with the life of the island and visit the Church of the Ascension and the Convent of All Saints.

The festival was attended by many delegates who expressed great interest in the activity of Orthodox youth, but their knowledge of their own faith, liturgy and the history of the Church was manifestly inadequate. The festival was an event of great significance because young people of different countries and Churches could learn many important things about the Church, her essence, life, problems and tasks.

S. RASSKAZOVSKY

Jubilee Congress in Thessalonica

An international congress devoted to the topic "The Slavs and the Legacy of Sts. Cyril and Methodius: for the Millennium of the Baptism of Russ" was held in Thessalonica, Greece, on November 25-28, 1988. The meeting was arranged by a number of religious and research organizations and associations, namely, the Thessalonica Metropolitanate, the Theological Department and the Byzantological Centre of Aristotelian University in Thessalonica, the Patriarchal Institute of Patristic Studies, the Association for Macedonian Studies, the Institute of Balkan Studies, the Greek Association of Slavists, the Greek Historical Association, and the Union of Newspaper Publishers of Macedonia and Thrace. The Congress Committee was headed by Prof. Dr. A. E. Tachiaos of Thessalonica University, chairman of the Council of the Greek Association of Slavists.

The congress at Thessalonica was attended by over 70 scholars from 13 countries: Austria, Belgium, Bulgaria, Czechoslovakia, Great Britain, France, FRG, Italy, Poland, Romania, the United States, and Yugoslavia. The Soviet Union was represented by a delegation from the USSR

Academy of Sciences headed by Academician N. Tolstoi, chairman of the Soviet Slavists' Committee and department head of the Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences, and representatives of the Russian Orthodox Church—Archimandrite Avgustin, a lecturer at the Leningrad Theological Academy, and Hieromonk Daniil, a teacher at the Odessa Theological Seminary and a post-graduate student at the Department of Theology of Thessalonica University.

At the congress opening ceremony a choir sang the troparion to St. Demetrius of Thessalonica and the brothers Sts. Cyril and Methodius, the enlighteners of the Slavs. Metropolitan Chrysostomos of Myra (Constantinople Patriarchate) read out a message from His Holiness Patriarch Dimitrios I of Constantinople to the participants in this international forum.

The conferees also heard a message of greeting from S. Papatemelis, Minister of Northern Greece. "Thessalonica, the capital of Macedonia, takes pride in the fact that it gave the world the two brothers who once began their life's path from here to fulfil a feat—the enlightenment

of the Slavic peoples," read the message. "It is gratifying that outstanding scholars have come here today to shed light on diverse aspects of this enormous labour, the crowning point of which was the Christianization of the Russians 1,000 years ago."

Addresses of greeting were also made by Academicians N. Tolstoi and Herbert Hanger, director of Byzantine and Greek Studies at Vienna University.

At the first plenary sitting Prof. A. E. Tachiaos presented a paper on the theme "The Russian Millennium and the Greek World." He examined the centuries-old Russo-Byzantine ties, which were inaugurated long before the Baptism of Russ. Byzantine Christianity was the continuer not only of Christian but also ancient Greek tradition, whose distinguishing feature is universality. It became a creative cultural force for the peoples that adopted it, for it preserved deep respect for their national uniqueness. For the Greeks, Orthodoxy was and remains the fundamental element of historical existence; for this reason the Greek people preserve spiritual ties with the Orthodox faithful no matter where they may live.

The official part of the plenary sitting concluded with a performance by a male choir, which, under the direction of Protopsaltos K. Taliadoros, sang the ancient Byzantine hymns "Host of the Holy Fathers" and "To Thee, O Theotokos."

After a short break the participants in the conference divided into two sections. The proceedings of the first section that day were headed by Fr. Prof. Tomas Spidlic of the Pontifical Oriental Institute in Rome, and Bishop Prof. Peter of New York, a lecturer at St. Vladimir's Orthodox Seminary (Orthodox Church in America). The rapporteurs included such prominent scholars as Academician F. Maresch, a professor at Vienna University ("The Literary Language of Cyril and Methodius and the Language of the Slavonic Liturgy of the Byzantine Rite Today"); Prof. Dr. I. Tarnanidis of the Department of Theology of Thessalonica University, board chairman of the Byzantological Centre ("Latin Resistance to the Missionary Work of the Brothers Sts. Cyril and Methodius in Connection with the Use of the Slavonic Language"), and Archpriest Prof. Pavel Aleš of the Department of Orthodox Theology in Prešov, Czechoslovakia ("Arguments Regarding the Nature of the Catechumenate in the Mission of Sts. Cyril and Methodius in Great Moravia").

In the second section that day most of the reports were presented by Byzantologists and Slavists who had come to the congress from the Soviet Union. The proceedings were headed by Academician G. Hanger of Vienna and Prof. D. Angelov of Sofia University, director of the Sofia Museum of Archaeology. Papers were presented by: I. Medvedev, a leading research associate of the Leningrad Department of the Institute of History of the USSR—"The Role of Byzantium in the Medieval Christian World as a Whole and in the Baptism of Russ"; I. Chichurov, senior researcher at the Institute of History of the USSR (Moscow)—"Byzantine and Early Russian Tradition About Apostolic Missions"; G. Litavrin, Corresponding Member of the USSR Academy of Sciences and department head of the Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences (Moscow)—"Byzantium and Russ in the Late 9th-10th Centuries"; Prof. B. Uspensky (Moscow)—"Attitudes to Rhetoric and Grammar in Early Russ"; A. Rogov, senior researcher at the Institute of Slavonic and Balkan Studies (Moscow)—

"Russo-Greek Cultural Ties in the Latter Half of the 15th-17th Centuries"; Archpriest John Meyendorff, rector of St. Vladimir's Orthodox Seminary in New York—"From Byzantium to Russia: the Religious and Cultural Heritage"; Prof. Todor Sabev of the Sofia Theological Academy, deputy general secretary of the World Council of Churches—"The Legacy of Sts. Cyril and Methodius in the Russian Orthodox Church."

The memory of the holy brothers, the enlighteners of the Slavs, is revered in Northern Greece. A new church was erected and dedicated to them in Thessalonica in 1982. On Sunday, November 27, the conferees attended Divine Liturgy in this church which was celebrated by Metropolitan Panteleimon of Thessalonica. At the conclusion of the divine service there was a meeting with the parishioners and clergy.

Then the sittings were continued under the chairmanship of Prof. D. Obolensky of Oxford University, member of the British Academy of Sciences, and Prof. D. Angelov (Section 1), and Archpriest John Meyendorff and Prof. Dr. Ch. Hannick of Trier University, the FRG (Section 2). In Section 1 reports and papers were presented chiefly by Greek researchers and also guests from Romania and France. In Section 2 the conferees heard and discussed papers presented by V. Grebenyuk, a senior researcher at the Institute of World Literature of the USSR Academy of Sciences (Moscow)—"The Baptism of Russ and the Evolution of Heroico-Patriotic Consciousness in the 11th-13th Centuries"; and Docent Archimandrite Avgustin (Leningrad)—"The Monastery of Studios and Early Russ." Keen interest was generated by the report delivered by Dr. I. Shevchenko, a professor at Harvard University, on the topic "Eugenius Boulgaris on the Baptism of Princess Olga."

That Sunday the guests had an opportunity to begin their acquaintance with the Christian antiquities of Thessalonica, the second largest city in Greece, which was founded in 315 B. C. St. Paul founded a church here which came to be called the "Golden Gates"—it was the second Christian temple in Europe. In the old part of Thessalonica the guests viewed the ancient Santa Sophia's Basilica, which was a cathedral church in the epoch of the Latin Empire (1204-1261) and later, right up to the Moslem conquest in 1430 when it was turned into a mosque. Aya Sofia Jami remain-

ed in this capacity until the city's liberation from the Turks in 1912.

The conferees had an opportunity to visit the old Blatadon Monastery, situated in the northern part of the city. This is the only one of the numerous Byzantine monasteries surrounding Thessalonica which is still in existence despite all the misfortunes and destruction which befell it over the centuries. The monastery was founded between 1351 and 1371 by two monks, Dorotheos and Markos, and dedicated to Christ the Pantocrator. In 1926 new cells were built on the monastery grounds, and in 1983 restoration work was done here in the course of which fragments of early frescoes were discovered.

It is appropriate to adduce the words of V. Grigorovich, a Russian scholar and holder of a master's degree from Kazan University, who visited Macedonia in 1844 to conduct research and expressed his impressions of Thessalonica as follows: "This city represents inexhaustible sources for a Hellenist archaeologist and can also be of considerable interest to a Slavist. As an ancient city, it is the only one in the whole of Turkey that has preserved distorted, of course, but ineffaceable monuments of ancient everyday life... In the streets one encounters everywhere stones with worn Latin or Greek inscriptions which were tombstones and are now pavements, fine columns in walls, on doorsteps or simply lying on the ground. Some mosques still bear the undecayed brilliance of ancient grandeur... Thessalonica played a most significant role in Christianity. The Apostle Paul preached here, and his pulpit remained intact. It was the birthplace and field of the Christian feats of St. Demetrius and many other saints. But for us Slavs the city is important in still another, special, way. The apostles of the Slavs, Cyril and Methodius, came from it."*

A number of papers presented at the sittings of both sections on November 28, the last day of the conference proceedings, were devoted to an analysis of the spiritual legacy of Sts. Cyril and Methodius. One of them was entitled "The City of Sts. Cyril and Methodius and Medieval Serbian Art," by Prof. V. Dzhurich of Belgrade University. A lively discussion ensued

* V. Grigorovich. *Donesenia V. I. Grigorovicha ob ego puteshestvii po slavyanskim zemlyam* (The Reports of V. I. Grigorovich About His Journey to the Slavonic Lands). Moscow, 1915, p. 47.

after the papers dealing with the Christianization of Early Russ: "Paganism and Christianity in Early Russ" by Academician N. Tolstoi, "Chersonesus and the Baptism of Russ" by Prof. D. Obolensky, and "The Sources of the Veneration of Sts. Boris and Gleb" by Prof. Dr. L. Müller of Heidelberg University, the FRG. The assembly also heard reports by Prof. Dr. F. von Lilienfeld of Erlangen University, the FRG, Bishop Peter of New York, Prof. D. Angelov, and a number of other scholars.

At the conclusion of the conference proceedings Corresponding Member of the USSR Academy of Sciences G. Litavrin, who chaired one of the sittings, reported that an International Byzantological Congress is scheduled to be held in Moscow in August 1991 and that several hundred experts from different countries are expected to attend.

Concluding the conference proceedings, Metropolitan Chrysostomos of Myra addressed the participants with a brief oration. He presented those in attendance commemorative medals depicting Orthodox Princess St. Olga and Prince St. Vladimir. That evening the guests attended a reception given in their honour by the Ministry of Northern Greece.

Before their departure from Thessalonica the participants in the meeting visited the world-famous Church of St. Demetrius of Thessalonica martyred in the early 4th century. Founded in the 6th century in the centre of

the old city, this ancient basilica was severely damaged by a fire in 634. New mosaic images were created when the church's interior was restored in the 7th century; some of them have survived. The church was restored in the 13th century, during the reign of Emperor Michael VIII Palaeologus.

The subsequent history of the church was a dramatic one. In 1430 Thessalonica was seized by the Turks; however, for 60 years after this the ancient basilica remained in Christian hands. In 1491, during the reign of Sultan Bayazid II, the church was turned into a mosque for Friday services. V. Grigorovich visited it in the mid-19th century. He reported that in Thessalonica "the mosque that used to be the Church of St. Demetrius, is the most magnificent of all. This vast building is adorned inside with a colonnade of superb facing of green and white marble and granite. No one knows the whereabouts of the saint's relics, but his tomb, over which a lamp burns, is reverently preserved by the Turks.*"

Indeed, during the Middle Ages the relics of St. Demetrius the Great Martyr were translated for reasons of safety to Italy and were reverently preserved at an abbey near the small town of San Lorenzo in Campo, under the sanctuary of the local church. After Macedonia was liberated from the Turkish yoke a favourable situa-

tion arose for the return of the sacred remains to Thessalonica. However, in 1917 a big fire severely damaged the basilica, and reconstruction of the church was concluded only after World War II. The church was consecrated anew on October 26, 1947. At the beginning of the 1970s the relics of St. Demetrius were again translated from Italy to Thessalonica and placed in a richly adorned gilded reliquary inside the church.

Recalling the days of the conference's proceedings, I would like to note the feeling of spiritual closeness that was felt by its participants who had come from different countries and represented different Churches and research centres. They were united by a common interest in the centuries-old history of the Russian Orthodox Church. Many of the delegates had taken part in the proceedings of the theological study conferences held in Kiev (1986), Moscow (1987) and Leningrad (1988). The Millennium of the Baptism of Russ was a catalyst to the development of scholarly contacts. It can only be hoped that in future, following the conclusion of the jubilee year, the process of discovering our common spiritual heritage will continue just as fruitfully and that this will be a worthy contribution to the cause of Christian unity and fraternity among peoples.

* V. Grigorovich. *Op. cit.*, p. 47.

Archimandrite AVGUSTIN

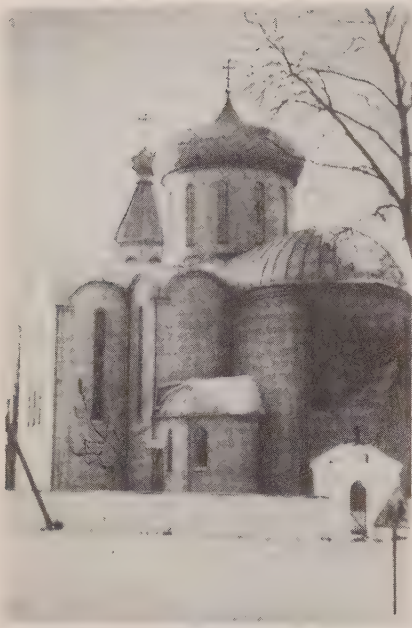
A New Church Consecrated to Mark the Millennium of the Baptism of Russ

October 27, 1988, became a particularly joyful and solemn day for residents of the village of Kleniki, Białystok Region (Poland). That day witnessed the long-awaited consecration of a newly-built church in honour of the Ascension of the Lord. It was erected on the site of the old, wooden church which burnt down 15 years ago. This severe trial that came to the lot of its parishioners prompted them to take up and bear the load of many years of labour and sacrifice. The Kleniki parish unites 13 neighbouring villages, whose population is all Orthodox. The construction of the new stone church became possible only thanks to the joint

efforts of all believers: young and old, men and women. The Kleniki parishioners have long since been known for their firm faith and piety. During the post-war period this parish has produced 12 priests, two hieromonks, one hierodeacon, and four precentors. Two parishioners are now studying at the Orthodox theological seminary and four—at the theological academy in Warsaw.

With the blessing of His Beatitude Vasily, Metropolitan of Warsaw and All Poland, the office of consecration was conducted by hierarchy of the Russian Orthodox Church, Bishop Afanasy of Perm and Solikamsk, who came from these parts.

The solemn ceremony was also attended by representatives of the local authorities and the embassy of the Bulgarian People's Republic in Warsaw, as the murals in the altar of the church were painted by the Bulgarian artist Asen Gitzov. The church was designed by Prof. Adam Dobżanski, of the Gracow Academy of Arts, who also took part in designing stained-glass windows and the iconostasis. The basic structure of the iconostasis and wood carvings were made by sculptor Jan Plonski, a Gipsy, while Sotiros Pandopoulos, a Greek, painted icons in the Byzantine style, designed murals and gilded carved ornaments. Thus, representa-



Resurrection Church erected to mark the Millennium of the Baptism of Russ in Kleniki (Poland)

tives of various Local Churches and nationalities took part in building the new church in Kleniki.

On the eve of the festal event Bishop Afanasy conducted All-Night Vigil on the soleas of the new church, which was attended by numerous worshippers. On the following day the Vladyka, accompanied by clerics and choristers of the church choir, visited the common grave of Russian soldiers in the centre of the village. He laid a wreath and conducted a lity for the repose of all those who had sacrificed their lives, liberating these parts from the Nazi invaders in July 1944.

Thereupon Bishop Afanasy conducted the office of consecration of the new spacious church and celebrated the first Divine Liturgy, assisted by 35 priests and three deacons. Singing during the service were two choirs: a male choir from Warsaw conducted by S. Kalinowski, and the local, parochial choir. After the office of consecration, Vladyka Afanasy, on behalf of the Primate of the Polish Orthodox Church, His Beatitude Metropolitan Vasily, blessed the congregation with an icon of the

Mother of God sent to the Kleniki parish as a blessing. On behalf of the Russian Orthodox Church the Vladyka presented to the rector of the church, Archpriest Aleksander Wysocki, a gilded altar cross and an icon-lamp as a gift.

The consecration of the Ascension Church in Kleniki was timed to coincide with the celebration of the great jubilee of the Russian Orthodox Church, —the Mother Church, which signifies the strength of spiritual ties binding the two Churches. A material and graphic testimony to this became a memorial plaque inscribed with the words: "This Church of the Ascension of the Lord was consecrated in the village of Kleniki on October 14/27, 1988, to mark the Millennium of the Baptism of the Land of Russia." The joy and happiness of that day, experienced by all parishioners and guests attending that solemn church event, is a great reward from God to all those who by their donations and personal labour displayed zealous concern for the House of God and loyalty to the Holy Orthodox Church.

A. WYSOCKI

Jozef Cardinal Glemp Visits Byelorussia

On September 5-7, 1988, the Primate of the Roman Catholic Church in Poland, Archbishop of Gniezno and Warsaw Jozef Cardinal Glemp visited Byelorussia at the invitation of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate.

In the Soviet-Polish frontier point of Bruzgi in the Grodno Region, Jozef Cardinal Glemp, accompanied by the secretary of the Curia Chaplain R. Kaminski, Fr. Julian Żalnerkowicz and eight Polish journalists, was met by Metropolitan Filaret of Minsk and Byelorussia, the Superintendent Dean for the Grodno Region Archpriest Vladimir Urlik, Father Superior of the Zhirovitsy Monastery of the Dormition Archimandrite Stefan, Archpriest Ioann Khoroshevich, a staff member of the Minsk Diocesan Administration, a teacher at the Moscow Theological Seminary Fr. Sergy Gordun, Orthodox and Roman Catholic priests of Grodno headed by the eldest priest of the Roman Catholic church, Fr. Mikhail Aranovich.

Representative of the Council for Religious Affairs at the USSR Council of Ministers for the Grodno Region A. Lyskov and newsmen were also present.

During the meeting at the frontier Metropolitan Filaret and Cardinal Glemp exchanged greetings.

In Grodno, Metropolitan Filaret gave a lunch in honour of the distinguished guest and then invited him to visit the Orthodox Cathedral of the Protecting Veil of the Mother of God. Numerous Orthodox believers welcomed the guests at the church and on their way there. At the church the guest was greeted by its dean Archpriest Vladimir Urlik. The metropolitan and the cardinal kissed the venerated Kazan Icon of the Mother of God and the holy relics of St. Gavrill of Bialystok, the Infant-Martyr. In his speech of greeting Metropolitan Filaret said:

"Your Eminence, beloved brother in Christ Jozef Cardinal Glemp, the Primate of Poland! With the blessing of His Holiness Patriarch Pimen of



Jozef Cardinal Glemp

Moscow and All Russia we invited you to visit Byelorussia so that you could see here the life of the Orthodox and Roman Catholic Churches. And now you have arrived in the Byelorussian town of Grodno whose people have welcomed you with love, and I do not think you will feel here any great dissociation of believers belonging to different confessions. You will see here the people of God, the faithful people offering up sincere prayers to God and glorifying Him with their life. For us, the Orthodox people, it is a great joy to welcome you at this Cathedral of the Protecting Veil of the Mother of God....

"And welcoming you, Your Eminence, with love of God, we wish you a pleasant sojourn in the Byelorussian land, a much-suffering land, whose trials were particularly great during World War II. Much suffering fell to the lot both of Soviet and Polish citizens during that war. The more ardent must be our prayer for peace of the whole world.

"May the Lord bless your journey.

"Please accept our cordial greetings

and good wishes on behalf of all those present here."

Metropolitan Filaret presented the cardinal with an icon—a triptych with the image of the Holy Trinity, the Orthodox Prince St. Vladimir and Princess St. Olga, Equal to the Apostles, in memory of the Millennium of the Baptism of Russ.

In his reply Cardinal Glemp said he was happy to come to Grodno where the Mother of God is worshipped, and was thanking God for the opportunity. Cardinal Glemp thanked Metropolitan Filaret for his hospitality.

The Primate of Poland went on to say that he recalled the gospel words of our Lord Jesus Christ addressed to His disciples: *That they all may be one* (Jn. 17. 21). And the apostles travelled all over the world and established the Church. Peter went in one direction, and Andrew in another. Now we, bishops, are successors of those apostles, Cardinal Glemp said, and we want to implement God's behest on unity by striving for mutual rapprochement, mutual understanding, mutual love, and peace. We, successors of the apostles, are ardently begging God for the unity of the Church and through the unity of the Church for the unity of our peoples. The Mother of God, Who is the Queen of the Apostles, unites all Churches. Cardinal Glemp wished God's blessing to all people of Grodno regardless of their confession.

Then Cardinal Glemp and Metropolitan Filaret laid flowers to the monument to the wonderful Polish writer Eliza Orzeszkowa and to the obelisk to the Soviet soldiers-liberators, after which they went to the Roman Catholic Church to be greeted by Fr. Tadeush Kondrusevich, the clergy and the parishioners. During the Mass the cardinal preached love of God and of one's neighbour. Cardinal Glemp noted that in that year the Russian Church celebrated the Millennium of the Baptism of Russ. Prince Vladimir had priests brought to the Dnieper to baptize people. Thus, the people of Russ were illumined with the Orthodox faith and joined all baptized nations. "We also

marked that historic event," he said. "And we pray unto God and thank Him that our faith has been strengthened in the course of that millennium, and may it strengthen, with God's help, in the new millennium, spread and be implemented in our life and help to do good in society. To be baptized means to be a Christian, to live according to God's commandments. Christianity makes us to strive daily for spiritual purity."

Cardinal Glemp also said that when he thought of Grodno, he recalled its great past which had sometimes been hard, tragic, filled with pain and death. When the invasion by Tatars, alien to Christianity, started, everything was destroyed and set on fire. Then the Teutonic knights came to impose Christianity by force. And that should never be done. One should turn to God voluntarily. God should be accepted as goodness, by free will and not by force. Then followed the time of treaties, agreements and sealed deeds. There were attempts to bring the Roman Catholic Church and the Orthodox Church closer together with the help, first, of the Union of Florence and then of the Union of Brest. Those unions, however, put on paper, determined conditions that could not be understood by everybody. Today we have come to the conclusion that neither force nor acts are of any good, that we should just view each other with love in order to create a new civilization, the civilization of love. A man should treat another man as a friend and not as an enemy. Christianity contains the great idea of justice. We should learn to respect man. The cardinal thanked all those present for their witness of faith, for their prayers. "Each nation loves its land. You love your motherland, and we love ours, and that love brings us closer together," said the guest of the Russian Church.

That same day, Cardinal Glemp and Metropolitan Filaret, accompanied by all the guests, visited St. Bernard's Cathedral which was also filled to capacity. The guest was greeted by Mikhail Aranovich, one of the eldest Roman Catholic priests who had just marked his 85th birthday and the 40th anniversary of his ministry in that church. Cardinal Glemp wholeheartedly congratulated the minister of the Church of Christ and thanked him for his greetings and good wishes warmed with Christian love.

On September 6, the second day of the visit, early in the morning, Cardinal Glemp, Metropolitan Filaret

and their party visited a Franciscan cathedral filled with worshippers despite an early hour. Fr. Tadeush Kõndrusevich made a speech of welcome and Cardinal Glemp preached on the theme of the Gospel for that day. He called upon the faithful to engage in acts of mercy and to love each other, to be conscientious in work and zealous in things spiritual, to safeguard peace on Earth, and build good relations with the Russian Orthodox Church. The cardinal also expressed his gratitude to the city authorities for the attention accorded to his visit.

That same day the guest visited Roman Catholic churches in Lida and Novogrudok where the priests accompanying Cardinal Glemp celebrated Mass. After the Mass Cardinal Glemp delivered a brief homily. He then visited the home of the rector and then the Orthodox Church of St. Nicholas where he was greeted by the rector, Fr. Leonty Bliznyuk, Superintendent Dean of the Novogrudok Territory. Cardinal Glemp thanked the rector for the reception and expressed his good wishes. Fr. Leonty Bliznyuk gave a lunch in honour of the distinguished guest.

Later in the day the guests left for Minsk. Metropolitan Filaret met them at the Planeta Hotel and invited them to visit the Cathedral Church of the Holy Spirit where they were welcomed by the father confessor of the cathedral, Archpriest Anatoly Kovalev. The archpastors kissed the cross offered them, and venerated the Minsk Icon of the Mother of God and the relics of St. Sofia, Princess of Slutsk.

Metropolitan Filaret welcomed the dear guests in his cathedral church. In his reply to the greetings Cardinal Glemp wished His Eminence and his God-protected flock the undiminished help of God in their works and expressed confidence that his visit would promote the good relations between the Russian Orthodox Church and the Roman Catholic Church in Poland.

The archpastoral choir of the cathedral sang hymns. The hierarchs and guests bestowed an archpastoral blessing on the congregation and left for the World War II Museum. Having examined the exposition with utmost attention the Primate of Poland made the following entry in the Distinguished Visitors' Book: "May people on Earth never know the horrors of war and may they love each other and live in peace."

Cardinal Glemp and Metropolitan

Filaret laid flowers at the obelisk built to commemorate the 40th anniversary of the liberation of Byelorussia and went to a Roman Catholic church in Minsk.

The high guests were greeted by Fr. Yan Adamovich, and the faithful presented them with flowers. The cardinal delivered a sermon calling upon the congregation to be zealous in prayer, attend the church regularly, work hard, pay special attention to bringing up the younger generation in faith, maintain good relations with the Russian Orthodox Church, and safeguard peace on Earth. The guests blessed the congregation, and left for the Minsk Diocesan Administration.

Metropolitan Filaret gave a dinner in honour of the distinguished guest, which was attended by the representative of the Council for Religious Affairs at the USSR Council of Ministers in the Minsk Region M. Melshkevich, Deputy Chairman of the Byelorussian Republican Peace Committee I. Kirichenko, Polish Consul General in Minsk Mieczyslaw Obedinski and his wife, Polish Consul Henryk Kalinowski and his wife, Orthodox and Roman Catholic clergy, and newsmen.

Before dinner the guests were invited to the conference hall where Metropolitan Filaret addressed Cardinal Glemp and other guests with a speech of welcome, and then A. Zalesky spoke about the religious life in Byelorussia, and about the relations between various confessions and with civic authorities.

In his speech Cardinal Glemp touched on the conditions of the Roman Catholic Church in Byelorussia and expressed his regret that she has neither a bishop nor a seminary of her own.

A Roman Catholic priest from the town of Pastava presented Cardinal Glemp and Metropolitan Filaret with the Ostrobramsk Icon of the Mother of God.

On the morning of September 7, Cardinal Glemp was invited to a breakfast at the Polish General Consulate in Minsk. In a talk with General Consul Mieczyslaw Obedinski, the cardinal expressed his gratitude to the consulate, and republican and municipal authorities for their cordial hospitality. He noted that during his visit he saw the openness and sincerity of people and also goodwill on the part of Metropolitan Filaret and the Orthodox Church as a whole. "Such contacts," the guest said, "have become possible only due

to glasnost and perestroika, and we are developing our relations despite problems inherited from the past."

Answering questions by Novosti Press Agency and BELTA correspondents, Cardinal Glemp said:

"This is my first visit to Byelorussia, but not to the USSR. I continue my getting acquainted with the country which I began during the celebrations of the Millennium of the Baptism of Russ. The Church can promote bringing peoples closer together.

"My impressions of the trip exceed all my expectations. I thought I would meet small groups of faithful Roman Catholic Poles, but I have been received officially by Soviet authorities. The wonderful hospitality, frankness of the people and their sincerity,—all that impresses me greatly. I am satisfied with this visit because it enabled me to know the country which is close to us better, and this knowledge brings it still closer. The Poles who live here speak about Byelorussia as about their motherland, i. e., they feel fine here.

"When speaking to the faithful, I try to explain, in connection with the Millennium of the Baptism of Russ, what Christianity means from the religious point of view today to a person who together with faith accepts religious values, especially the values of the gospels, and brings into society and the world peace and love and all that cannot be provided by other ideologies. And that is, in my opinion, the main premise. Benevolence, love, frankness are the main principles of the gospels brought in by Christianity.

"I believe that great efforts are exerted by those responsible for the conditions of life, that they are concerned with the future and are trying to establish it on the values advanced by perestroika. The Orthodox Church is taking a very active part in that, and we understand

Orthodox priests very well and believe that we should get better acquainted with each other and that this is only the beginning. Prospects of our relations can be assessed optimistically because there is frankness on both sides. There are many problems. There is the past which has for a long time brought numerous conflicts. The time has come, however, when the contradictions can be levelled down and our relations can be built on the basis of peace and the humane values which we are discovering here.

"The two Churches, the Roman Catholic and the Orthodox, live side by side. There is Orthodox Church in Poland and Roman Catholic Church in Byelorussia. And we are searching for a common language. Today such a language has been found. And in future we should speak the language of mutual understanding and desire to do good. We should meet the people half way. We should get to know what people feel and what they are striving for, and meet their needs if we find them right. Such, in my opinion, are the prospects of church relations, and those prospects can be of great social significance."

Later in the day the guests visited the Roman Catholic church in the town of Nesvizh where crowds of people met them with joy. The rector, Fr. Grigory Kolosovsky greeted the guests in the church and told them about the history of both the church and the parish, about its life, and thanked the cardinal for his visit and for his prayers. The guests were shown around the church, shared a meal with the rector, and then left for Pinsk.

Many faithful gathered in the Pinsk Roman Catholic church. Cardinal Glemp celebrated Mass and delivered a sermon which he ended with wishes of success in the efforts for the benefit of the people and the appeal to strengthen faith and love for each other.

After the divine service the Primate of Poland had a talk with the clergy and parishioners on a wide range of questions of Church life.

The next visit was to St. Barbara's Church where the guests were greeted by Bishop Konstantin of Pinsk, Vicar of the Minsk Diocese. The rector, Archpriest Vladimir Kotor, told them about his church. Cardinal Glemp thanked Bishop Konstantin and the rector for their greetings and addressed Metropolitan Filaret and the parishioners with a sermon wishing them spiritual perfection and God's blessing for their labours to the glory of God, peace on earth, and success in their efforts for the benefit of their motherland. In the city park the guest laid a wreath at a common grave of Soviet soldiers who perished during the Great Patriotic War (1941-1945). Bishop Konstantin and Fr. Vladimir Kotor gave a lunch in honour of the distinguished guest, which was also attended by the representative of the Council for Religious Affairs at the USSR Council of Ministers in the Brest Region, M. Zhuk, and a representative of the city authorities.

After the lunch the guests left for Brest where they visited a Roman Catholic church and St. Simeon's Cathedral. The rector of the cathedral and Superintendent Dean of the Brest Territory, Archpriest Evgeny Parfenyuk, welcomed the guest with a solemn speech of greeting in Russian and Polish. He thanked the cardinal for his visit and expressed hope that it would promote good relations between our Churches and our states. Peace on Earth, he said, should be consolidated by strengthening our love of each other and of God.

After a brief dinner at the hotel Cardinal Glemp and his party left for home.

Archpriest IOANN KHOROSHEVICH

Jubilee of a Christian Publicist

For most Christian publicists the post-war years were a trying time. World War II left in its aftermath hunger and devastation, bitterness, mutual suspicion and estrangement. But the great force of God's love can work miracles. People tired of the madness of war began to heed the voice of reason and seek ways of attaining a durable peace.

The message of reconciliation and love rang with particular force from the church ambo. *Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you...* (Mt. 5. 43-44). The range of this call was broadened considerably when it was echoed by Christian journalists, publicists and theologians. The despotism of evil and violence receded giving way to a process of purification and renovation of people's souls.

Actively involved in this process of spiritual renovation was the son of a Lutheran pastor, Hans-Wolfgang Hessler. He was born in Leipzig on July 26, 1928. Having finished a church school in Berlin followed by a course in theology at the Ecumenical Institute at Bossey (Switzerland), he continued his quest for the spiritual essence of Christian faith which became his criterion in life. His final choice of a career of a Christian publicist was made after he completed a course of theological studies at Apolda, Thuringia, where he also studied journalism.

From 1949 to 1957 Hans-Wolfgang Hessler worked for *Berliner Anzeiger*, from 1957 to 1969 for *Berliner Morgenpost* and from 1960 to 1968 held the posts of head of the Information and Press Service of the Lutheran World Federation in Geneva and of the Editor-in-Chief of the Evangelical Press Service. From 1970 to 1977 he was the editor of the *Journal of the World Association of Christian Communications*. In 1968 he became Editor-in-Chief for Communications of the Central Bureau of the Evangelical Information Service. From 1970 to 1979 he was President of the Ecumenical Information Centre in Europe. He is the author of the works: *Protestanten und ihre Kirche in der BRD und Kirche und Gesellschaft: Der evangelische Beitrag*.

In 1954, at the height of "cold war" he took an active part in the



Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, handing the patriarchal award—the Order of St. Vladimir, 1st Class, to Hans Wolfgang Hessler, Vice-President of the World Assembly for Christian Communication

Ecumenical Workshop for Information in Europe which was started at that time. The organization united Christian communicators interested in church and ecumenical problems who wanted to join their forces to promote the cause of the ecumenical movement. Their efforts found response in practically all countries, which was especially important in the atmosphere of continuing international tension and the intensified political and social involvement of Churches throughout the world. Until 1979 Hans-Wolfgang Hessler was President of the Ecumenical Workshop. His efforts paved the way for holding in 1981 in Moscow for the first time of a joint session to consider problems facing the World Council of Churches, the Lutheran World Federation and the Conference of European Churches.

In his speeches and articles Hans-Wolfgang Hessler kept stressing the importance of reaching a mutual understanding among influential theologians and publicists in discussing current international problems and interpreting topical events. Of particular importance was their common desire to do all they could to promote peaceful coexistence and cooperation among all nations, to rid mankind of the nuclear and other weapons

of mass annihilation, to save God's creation so that the community of nations could safely enter the third millennium.

Christian journalists always focus their attention on problems of universal importance that preoccupy the ecumenical movement. This provides a direct link with the quest for Christian unity and serves in a tangible way the cause of attaining a future of peace for the whole of mankind.

The ecumenical openness of Churches helps the means of Christian communication to propagate more effectively the Good News of the Bible as promoting the spiritual and moral renovation of society. There is every reason to say that this is also the journalistic creed of Hans-Wolfgang Hessler.

* * *

On July 26, 1988, the Vice-President of the World Association of Christian Communications, Director of the Amalgamation of Evangelical Communications, and Representative of the Evangelical Church Council in Germany for television, Dr. Hans-Wolfgang Hessler, marked his 60th birthday. To mark the occasion and in recognition of his contribution to the development of ecumenical

cooperation between the Russian Orthodox Church and the Evangelical Church of Germany (FRG), His Holiness Patriarch Pimen of Moscow and All Russia decorated Dr. Hessler with the Order of St. Vladimir, 1st Class. At a ceremony in Frankfurt on the Main the award was presented to Dr. Hessler by Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate. Vladyka Pitirim and Dr. Hessler have long maintained fruitful contacts as Christian journalists and workers in the ecumenical field and friendly personal relations. In a speech at the presentation ceremony Metropolitan Pitirim said: "The Lord has given His blessing for our common good initiatives to be-

come a reality and turn a new page in the history of our Churches. I have in mind the first meeting of Christian communicators we conducted in 1981 in Moscow and Volokolamsk which gave birth to a new phenomenon—the spirit of Volokolamsk', other similar meetings of Christian journalists and, above all, the 1st International Conference in Moscow in 1988, 'Theologians and Publicists: Appeal for Peace'. Permit me to express my confidence that our common efforts shall serve to promote the cause of mutual understanding, confidence and closer cooperation between our Churches and nations, the cause of universal peace and triumph of life on Earth."

In his response speech Dr. Hessler

said how touched he was to accept the Order of St. Vladimir conferred upon him by His Holiness Patriarch Pimen of Moscow and All Russia. He said he was deeply moved by the honour which he described as an expression of our mutual respect in our common service for the Church, society and Christian publicism.

He said he was hopeful that in the years to come the two sides would be granted complete confidence in their joint work within the ecumenical union and in their common responsibility for the cause of reconciliation between the two nations.

E. BELYAKOVA

Ecumenical Prayer Service

With the blessing of His Holiness Patriarch Pimen, the traditional ecumenical prayer service for the unity of Christendom was held in the Moscow Church of Sts. Peter and Paul in Lefortovo on January 27, 1989. It had as its theme, which is annually worked out by the World Council of Churches, the words of the Apostle Paul: *One body in Christ* (Rom. 12. 5).

Taking part in the ecumenical service were:

from the Russian Orthodox Church—Bishop Nikandr of Zvenigorod, Representative of the Patriarch of Moscow to the Patriarch of Antioch; Protopresbyter Vitaly Borovoi, Deputy Head of the Department of External Church Relations; Archimandrite Georgy, First Pro-rector of the Moscow Theological Academy and Seminary; Archpriest Leonid Kuzminov, Rector of St. Nicholas's Church in the Preobrazhenskoe Cemetery; Archpriest Anatoly Novikov, Rector of the Church of Sts. Peter and Paul; Hieromonk Aleksandr of St. Daniel's Monastery; Hieromonk Ignaty, staff member of the Department of External Church Relations;

from the Antiochene Orthodox Church—Bishop Niphon of Philippopolis, Representative of the Patriarch of Antioch to the Patriarch of Moscow and Dean of the Antiochene Metochion in Moscow;

from the Bulgarian Orthodox Church—Archimandrite Gavriil, Representative of the Bulgarian Patriarch to the Patriarch of Moscow and Dean of the Bulgarian Metochion in Moscow;

from the Roman Catholic Church—Father Stanislas Majeika, Rector of the St. Louis Church in Moscow;

from the Armenian Apostolic Church—Bishop Tiran, Head of the New-Nakhichevan and Russian Dioceses, rector of the Armenian church in Moscow;

from the All-Union Council of the Evangelical Christians-Baptists—V. Kulikov, editor of the *Brethren Messenger* journal; and Presbyter I. Korablev of a Moscow church.

Also taking part in the ecumenical prayer service were Fr. Norman Micheljohn (Catholic) of the US Embassy, and the Rev. Hans-Peter Friedrich (Protestant) of the FRG Embassy.

The congregation included staff members of synodal institutions and parishioners. Singing during the ser-



Ecumenical prayer at the Church of Sts. Peter and Paul in Moscow

vice was the choir of students of the Moscow theological schools conducted by Hieromonk Nikifor.

In his opening address to the congregation Protosprebyter Vitaly Borovoi told in brief of the history of holding the Week of Prayers for Christian Unity. That particular prayer service, Fr. Vitaly pointed out, was a special one, because it was held simultaneously in London, New York, and Moscow. The initiative of holding simultaneous prayer service came from British Christians, who represent the world association for disarmament. The Russian Orthodox Church, he said, willingly supported this initiative and on that day joined her prayerful efforts to those of all our brothers throughout the world so that "God should help the whole of mankind to form one, close-knit and peaceful human family whose members would cooperate with each other."

Bishop Nikandr began the order of ecumenical prayer with the ecphronesis "Blessed is our God, always, now and for ever and world without end."

Following the prayer "O Heavenly King," the Trisagion and Lord's Prayer, Hierodeacon Aleksy Frolov

said the Great Ektene. Archimandrite Gavril read Psalm 127, and Father Norman Micheljohn—Verses 1-9 from Chapter 11 of Genesis. Thereupon all participants recited, each in his own language, the Niceno-Constantinopolitan Creed. After saying the Great Prokimenon *Who is so great a God as our God*, the Rev. Hans-Peter Friedrich read Verses 1-21 from Chapter 12 of Apostle Paul's Epistle to the Romans, Bishop Niphon read Verses 46-49 from Chapter 6 of the Gospel According to St. Luke, and then the choir sang the hymn of Resurrection, Tone 6, "We have seen the Resurrection of Christ...." Father Norman Micheljohn preached on the theme of the ecumenical prayer service.

V. Kulikov led the Litany of Repentance. The petitions of the prayer ended with the words "Lord, have mercy", which were pronounced by the entire congregation. After that the participants said prayers of their own Churches. Bishop Nikandr read a fervent prayer for peace and blessed all those who attended the divine service, the choir sang the hymn of St. Ambrose, Bishop of Milan *Te Deum laudamus...*

In conclusion, Bishop Tiran addressed the congregation, expressing gratitude to peoples of the world, all governments and Churches, which extended a helping hand to the people of Armenia stricken by a severe earthquake. He pointed out that spiritual assistance, compassion and love are of enormous significance along with financial support. This is manifested with particular clarity during visits to the gravely ill and injured people who are taking treatment in Moscow hospitals. "Many relatives and the near ones of those who perished could not bury them and hold a burial service. But let them not grieve, because all churches are praying for the salvation of the souls of those who perished from this element. We also pray for those who suffered from the recent earthquake in Tajikistan, so that our Lord help them heal their grave wounds. May the Lord hearken to our prayers and strengthen us in our unity, love and respect for each other." Participants in the ecumenical prayer service sang "eternal memory" for those who perished.

G. GULICHKINA

New Spiritual Centre of the Seventh-Day Adventists

The 34 thousand Seventh-Day Adventists in the Soviet Union have marked an important event in the life of their denomination—the opening of their spiritual, administrative and educational centre in the village of Zaoksky, Tula Region. Since 1928 the Seventh-Day Adventists have repeatedly petitioned the authorities for a permission to have their own theological school. This permission has now been granted in keeping with a general revision of state policy concerning religious bodies in this country. The Church of the Seventh-Day Adventists can offer theological education to her clergy. In January 1987, the Executive Committee of Tula Region allocated a plot for the seminary, and in March a team of volunteers began working. A four-storey building erected in place of a school destroyed by fire has a spacious hall for prayer meetings, premises for the offices of the Chancellery of the Council of the Church of the Seventh-Day Adventists in the RSFSR, and also houses the seminary and a department of literature. The complex also

includes living quarters and service buildings.

The inauguration ceremony of the new centre took place on December 2, 1988. It was attended by a delegation from the United States led by the Rev. Dr. Niel C. Wilson, President of the General Conference of the Seventh-Day Adventists which represents 5.5 million believers in 193 countries. There were also leaders of the republican and regional councils of the Church. The Russian Orthodox Church was represented by Archpriest Igor Ekonomtsev of the Department of External Church Relations of the Moscow Patriarchate. The All-Union Council of the Evangelical Christians-Baptists was represented by the Rev. M. Zhidkov, vice-chairman of the council.

Present at the ceremony were Chairman of the Council for Religious Affairs at the USSR Council of Ministers, K. Kharchev, Chairman of the Soviet Children's Fund, A. Likhonov, and representatives of local governing bodies.

The honorary guests were welco-

med on arrival with the traditional bread and salt. After a tour of the complex, the Rev. Dr. Niel C. Wilson cut the symbolic ribbon at the entrance to the main building. The participants inspected the premises and then proceeded to the prayer hall. The President of the General Conference of the Seventh-Day Adventists and the Chairman of the Council of the Church in the RSFSR, the Rev. Dr. M. Kulakov, put on doctoral gowns for the ceremony and the latter addressed the meeting. He was followed by V. Novosad, head of construction works, who briefly described the history of the project. The bulk of the work was done by the faithful—1,750 volunteers from all parts of the country, who worked free of charge.

The Rev. M. Kulakov said the opening of the Administrative and Educational Centre came as an answer to decades of prayers by Russian Adventists. He said: "The current transformations in our country make our faithful feel full-fledged citizens. The construction has been a symbol of our right to free and open pro-

fession of our faith. In this Adventist seminary, the first in the history of this country, servants of our Church will receive education that would enable them to worthily perform their service of the Church and to effectively participate in public life. The goal of this education is to assert spiritual life, to mould the personality of our students and promote their sense of compassion. We want to teach our students to build their own families and raise children in a way that would increase the number of happy people in our midst. We are also starting a local congregation with regular services. Our doors and our hearts will be open for sharing with people around us all the life of our society."

Then the meeting was addressed by the Rev. Dr. Niel C. Wilson. He recalled the central events of the last year, including the visits of M. Gorbachev to the United States and R. Reagan to the Soviet Union, and the signing of the treaty on the elimination of two types of nuclear missiles which marked a giant step towards peace and rapprochement. The good news of the grand celebration of the Millennium of the introduction of Christianity in Russ, he said, had spread across the world. It is especially encouraging that more than 600 church buildings, which have for a long time remained closed or put to other uses contrary to their spiritual purpose, have now been handed over to believers and will serve the tasks they were built for. The inauguration of the new Adventist centre, which may not be so prominent in itself, is most significant in the general context of perestroika in the Soviet society. Many people he met on his visits to various countries over the past two years, the Rev. Niel C. Wilson noted, refused to believe that an Adventists seminary could be opened in the Soviet Union and dismissed this as idle dreams. The opening of the centre demonstrated the great changes taking place in the Soviet Union. The new seminary must become a place where students receive strength for social service on the basis of their personal spiritual communion with God. Consolidating their bond with the Lord, they must learn to respect themselves and become aware of their unique calling, because each of them is a special and unique creation of God. They must also learn to love and respect others, to grasp the meaning of being one's neighbour. It is also very important that they have love and respect for their



New Spiritual Centre of the Seventh-Day Adventists in Zaosky Village, Tula Region

country and be its true citizens though they may not always agree with what is going on in their land. It is necessary to help the government, especially in the sphere of humanitarian public service.

In conclusion, the Rev. Dr. Niel C. Wilson invoked God's blessing upon the labours of the faculty and students of the seminary.

The highlight of the ceremony was the act of dedication. The Rev. Dr. M. Kulakov said a prayer ending with the words: "We dedicate this building to Thee, our Lord [these words were echoed by all the attending clergy of the Church—*Auth.*], to be used for the service of administering the Church of God, for educating and training God's servants, for preaching Jesus Christ, our Saviour, for assemblies of worship with prayers and hymn singing, for preaching and edification with Holy Scripture, for the performance of sacred rites, for the consolation of those in sorrow, for the fortification of the tempted, for the sanctification of the family, children and young people, for saving the victims of vices, for the moulding of character, for a resolute struggle with evil and for a compassionate service of our needy neighbours. It is to all this that we dedicate these buildings!"

A prayer of dedication was also said by the Rev. Dr. Wilson.

Then the meeting was addressed by the guests of honour. The Chairman of the Council for Religious Affairs

at the USSR Council of Ministers, K. Kharchev, congratulated the believers and said: "The opening of this centre is an evidence of the radical change in the attitude of the State to the Church. The dreams of believers are coming true. Many people abroad and in our own country are sceptical about the results of perestroika. But its reality is confirmed once again today by this tangible, though modest, event. The current changes in relations between the Church and the State are irreversible. I am confident that time will come when religious people in the Soviet Union will have greater freedom and be better off than believers in any other country."

The Chairman of the Soviet Children's Fund, A. Likhanov, said: "A most important event is taking place here today. The freedom of conscience, this most important humanitarian principle, is being freed from the shackles of fear, prejudice and suspicion." Dwelling on the cooperation of Churches with the Children's Fund, he said: "The protection of children and the family, the central objective of the Fund, cannot be monopolized by any one section of citizens. Children are our common value and common responsibility. It was a great mistake to isolate believers from the work of helping children."

Archpriest Igor Ekonomtsev conveyed to the participants greetings from His Holiness Patriarch Pimen of Moscow and All Russia and from

the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia. He handed to the Rev. Kulakov a personal message from Metropolitan Filaret. The representative of the Russian Orthodox Church stressed the importance of the fraternal cooperation among Christians and its impact on perestroika in our society. He said: "There was a time when gory religious wars raged in Europe. Today Christians of various denominations live as one fraternal family, they have learned to love one another their differences notwithstanding. By this we have set an example to our society of how to build, in our complex modern world, relations based on pluralism and respect for other people's views."

The meeting was addressed by a representative of the Zaoksky village. He said: "We have witnessed the inspired selfless work of many volunteers. Today we admire the fruits of this work."

The closing speech and prayer were said by the Rev. N. Zhukalyuk, Chairman of the Council of the Church of the Seventh-Day Adventists in the Ukraine.

A joint choir of Adventist congregations sang hymns by S. Rakhmaninov and P. Chesnokov.

After the ceremony students of the seminary enacted scenes of "Prince St. Vladimir Choosing the Faith" based on *The Tale of Bygone Times*.

Part of the festivities was a seminar on the Millennium of the Baptism of Russ during which members of the seminary faculty presented reports on this event of historic importance and on the role of the Church of the Seventh-Day Adventists in the history of Christianity.

During a press conference which followed, Dr. Niel C. Wilson described the practical participation of the Church of the Seventh-Day Adventists in solving social and humanitarian problems facing mankind. He stressed their important contribution to dealing with the problem of hunger and malnutrition, especially in the developing countries. The Church maintains an extended network of medical centres and schools engaged in combating drug addiction and alcoholism, and the breakdown of families. They are actively working in the field of human rights, including freedom of conscience.

Dr. M. Kulakov dwelled in detail on the prospects of work of the new seminary. At the present stage it offers studies by correspondence, but a regular 3-year course will open next year. Today the seminary has 16 first-year students with another 20 to join them in the near future. Work is in full swing of compiling text-books for second-and third-year students. They will be based on Western Protestant literature and works of Orthodox Russian theologians. The community in Zaoksky is planning to rent a plot of land for a farming cooperative. Students will work on this farm to cover the tuition costs.

Also discussed at the press conference were plans for broadening the social service of the Church. The pressmen were shown some of the new Adventist publications, including *The Church of the Remnant* weekly, the Soviet-Finnish illustrated journal *Signs of the New Time* and two issues of a joint journal of Soviet and American Adventists *Mutual Understanding*.

The press conference was attended by K. Kharchev and A. Likhanov.

N. BALASHOV

Archbishop KIRILL: "What We Need Is an Active, Lively Dialogue"

Some of the clauses of the new Statute of the Russian Orthodox Church adopted by the 1988 Local Council touch upon the area of Church-public relations. Our correspondent has asked the author of the draft of the new Statute, Archbishop Kirill of Smolensk and Vyazma, to elaborate on these clauses.

"Your Grace, the Statute of the Russian Orthodox Church points out that 'the Moscow Patriarchate, synodal institutions, dioceses, parishes, cloisters, theological schools and institutions abroad possess civil legal capacity'. What would you say of the practical implications of the clause?"

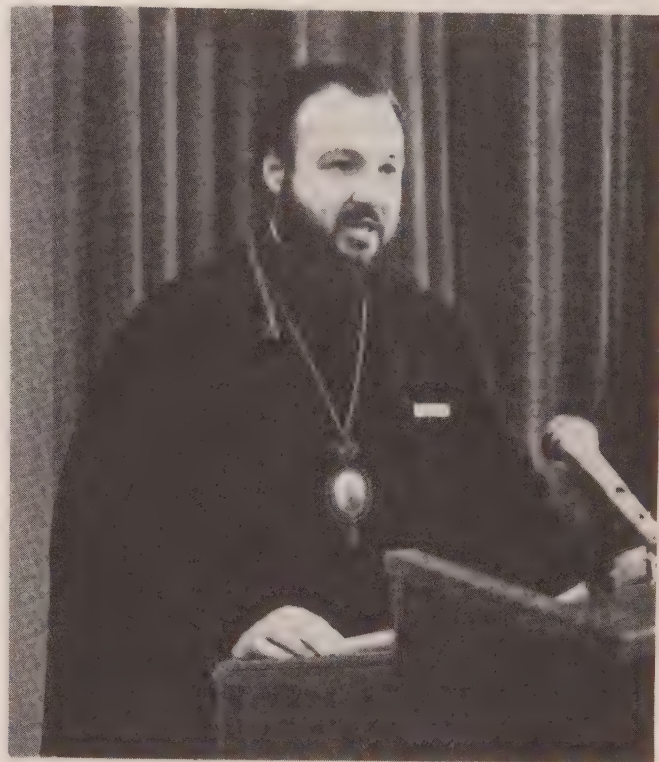
"The clause concerning the civil legal capacity of Church institutions means that they possess the status of a juridical person, that is, they can acquire property, bring civil suits, defend their rights in court and so forth.

"As for the property rights, this matter deserves special mention. For a long time parishes received churches and church requisites from local civil governing bodies for free and permanent use, and the founders of a parish were legally responsible for the safety of this property. Property acquired by parishes later automatically turned into state property with all the consequences following therefrom. In the 1970s parishes were granted the right to build and rent prayer houses and acquire property, which means that today every parish can possess its own property and also rent what it needs from the state. This provision is reflected in the Statute. Parishes often ask how they should register this property. This is no idle question and it deserves clarification. I think it would be best to have two inventory books in every parish, one for state property lent to parishes and another one for the property of the parish. This would help prevent unpleasant collisions and arguments."

"According to the new Sta-

tute, local and bishops' councils of the Russian Church and the Holy Synod can express their concern for problems facing the country and humanity as a whole. In what way will the Supreme Church Authority voice the views of the Church on such problems?"

"The Church cannot keep aloof from social developments inasmuch as they influence the spiritual world of man. The Local Council, the Bishops' Council and the Holy Synod have the right to state with authority and on behalf of the entire Church their views on matters that concern the people of this country and the whole of mankind. As for the forms of expression, there can be messages or declarations issued by the Council or the Holy Synod.



"It would be appropriate to bring such documents to the attention of the public through the mass media. At this point I may recall one very important document adopted by the Holy Synod in February 1986 — the Message on War and Peace in a Nuclear Age. Its value lies in the fact that it takes a new approach to problems of war and peace, and as such this document might have been used widely as a basis for archpastoral messages, and also by priests. It should be the basis for representatives of our Church in their dialogue with public circles. Unfortunately, this document has not been published by any periodical with the only exception of *The Journal of the Moscow Patriarchate* and is hardly known to the general public. This goes to show the importance of ensuring

a really broad coverage by the media of statements by our Church on social problems."

"The new Statute lays special emphasis on the role of diocesan and parish meetings and councils in church administration. The majority of their members, especially of parochial meetings, will be laymen. Can these bodies, in addition to their administrative functions, have a role to play in increasing the involvement of the Church in the life of society? Can their lay members provide a link between the Church and the public at large?"

"There can be no doubt that diocesan and parochial meetings, which laymen attend, must help increase the influence of laity upon the life of the Church. They must also help increase their involvement as church members in public affairs. This is very important. It was the Local Council of 1917-1918 that accentuated the role of laymen in church life. Today the Church cannot fulfil her pastoral role with full responsibility without an active participation of the laity at the parish, diocesan and all-Church level. As different from clergymen, laymen are not restricted by canonical regulations which concern the clergy, therefore their participation in public life may often be wider and more radical."

"Your Grace, The Statute reflects the desire of the Church to participate in the works of charity and philanthropy. What can be done

to broaden this participation and make it an integral part of church life?"

"As we all know, for decades the Church had no right to engage in acts of charity. This has had an impact on church life, with the problems of organizing the work of church charity escaping the attention of the hierarchs, clergy and laity. Certain stereotype attitudes have become established which should now be done away with. Above all, we must revive the traditions of charity and philanthropy that distinguished our Church over the centuries and which were vigorously developed in the pre-Revolutionary years. But here I would like to strike a note of caution. People suggest launching all sorts of programmes and supporting various funds. It often gives rise to confusion: on the one hand people are ready to engage in this and that, but on the other hand there is a shortage of resources. I think that choosing the right approach is of crucial importance. The Church should take up things she can really handle. I think it is quite realistic for our diocese, for instance, to start an almshouse for the needy. It may accommodate not more than 20 or 30 people for a start, but this will be a real step forward. This is something dioceses, monasteries or even large parishes can begin with, and, as the necessary experience is accumulated, other, broader, charity projects can be launched".

"In recent years we have seen

steadily growing contacts between the Church and the general public. Clergy and believers take part in the scientific and cultural life of this country, are jointly working for peace and launch campaigns for saving cultural monuments. What, in your view, are the prospects for Church participation in our public life? What can you say in this respect about your own diocese?"

"My feeling is that the Church must take a clear stand on the problems that concern our society today. This must be done with due humbleness, without any ostentatiousness, with full responsibility and competence.

"Apart from traditional participation in various public bodies, the work of charity and philanthropy, it is most important to simply have meetings with people, young people, intelligentsia... Both in Smolensk and in Kaliningrad (Deanery is administered by the Archbishop of Smolensk.— *Ed.*) clergymen have meetings with people in various walks of life, answer their questions and comment on films about the Church. There is a "Literary Drawing-Room" in Smolensk, a kind of club to which diocesan clergy are invited. An interesting meeting took place at the Smolensk Atomic Power Station. What we need is an active and lively dialogue between the Church and the public, and we must take every opportunity to engage in such a dialogue."

Let Your Light So Shine

The Orthodox Christian hardly needs to be reminded that the second of the two main Gospel commandments, which contains the entire law and prophets, is the commandment of love of one's neighbour, asserting that no ministry is as pleasing unto God as service to the cause of charity! The Lord can always render miraculous aid to the afflicted, but He wants this miracle to be wrought through us, *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them* (Eph. 2. 10).

Thus, anyone who loves his neighbour manifests

his love of God. Therefore, nothing except remissness can prevent a true Christian from doing good. However, external circumstances (if we recall, for example, Church-State relations in this country in the past) can hamper Church-wide, i. e., organized, charity. For several decades it was prohibited by law, the ban applying to parish life as well. The faithful were not permitted to jointly help one another and the society in which they lived.

Today, thanks be to God for His mercies, much has changed. In the year of the celebrations marking the Millennium of the Baptism of Russ Orthodox and

other Christians received a possibility not only to remit money to foundations but also to work in hospitals and homes for the disabled and the aged.

We are unaware of the situation in other cities, but in the capital the management of these institutions do not erect any barriers to them. If certain administrators had some doubts, they were quickly dispelled. "Doctors and nurses, to say nothing of patients, are pleased to see us," says Archpriest Vladimir Rozhkov, the rector of St. Nicholas's Church in Kuznetsy. "Priests can freely fulfil their pastoral duties of admonishing, preaching and administering Holy Communion. The words 'we're from the parish' opens up all doors to us." This is only natural. Everyone knows that hospitals are experiencing a dire shortage of orderlies, and there are almost no care nurses, the ones who were once called sisters of mercy. Who will give a gravely ill person food and drink, put fresh linen on his bed, or simply sit next to him and talk to him and console him? What sober-minded head physician will refuse to "hire" selfless and zealous assistants at his clinic?

This difficult endeavour is only beginning. It has already yielded the first fruit but, frankly, the contingents of charity are still not all that great, as is also the case with the experience of our Church-wide charity undertakings.

There is no greater joy than to be a servant of God and a bearer and conductor of His love. However, not everyone is always given the strength for the painstaking and sometimes joyless labour which the heart asks so earnestly. Not everyone can take care of the sick and the dying, of the elderly and the crippled. Obviously the point at issue is special ministry and, consequently, the construction of hospitals, asylums and other charity institutions at monasteries (not necessarily on their grounds, but under the care of monks), and also the organisation of charitable sororities and fraternities which could unite not only monastics but also the laity, as was the case in the past. Let us recall, for example, the sisters of the Moscow Convent of Sts. Martha and Mary. They did not take the veil, but, after a year of probation, made a vow to God to dedicate their entire lives to the service of their neighbour.

"Why have you come, sisters, to this cloister of mercy, kneeling before the altar of the Merciful Lord, our Christ God?" queried the bishop.

"We have come hither in a desire to serve God in fulfilment of the commandment of our Saviour. We love Him with our whole heart and our neighbour, and through this we work for our eternal salvation," the sisters replied.

The Convent of Sts. Martha and Mary took patronage over a hospital for women, an infirmary, two almshouses, a shelter for girls and an out-patient clinic. None of the sisters violated their vow. After the Revolution they continued working in civilian and military hospitals, took care of lonely elderly people, and helped infirm parishioners of the Church of the Icon of the Mother of God "Consolation

of All the Afflicted" in Ordynka Street, not far from which the cloister was located and in which many of them prayed till the end of their lives.

Early last autumn, the rector of the church, Fr. Boris Guznyakov, called, for the first time, upon the faithful to serve the endeavour of charity. It was then that he told them about the feat of these remarkable women. Then he was repeatedly asked whether a similar sorority could be founded. What could he say in reply? The new Law on Freedom of Conscience which, evidently, would remove all barriers to charity work, has not been adopted yet. For now, this work is done only through the efforts of individual parishes.

We are weak, we need external reminders, symbols and signs. We believe that philanthropic organizations, no matter how they may be called, should have their own Statute, their own uniform, and funds for setting up hospitals and almshouses.

Some may say that the Russian Orthodox Church sacrifices large sums for social needs. This is true. But the faithful would like not merely to remit money to some account. Throughout the ages pious people have raised funds precisely for charitable undertakings such as the building of churches and the maintenance of hospitals and shelters. Today, too, they need to see the fruits of their good works. The hand of the one who gives—even mediatedly, through a church fund—should touch the hand of the one who receives. Secular and religious philanthropical organizations are not mutually exclusive in the least: they complement each other. The same applies to hospitals and social-care institutions. Any good undertaking has a visible, concrete goal. But can 20 or 30 parishioners change the situation in an ordinary city hospital? And does our society stand to lose if parallel with state-run hospitals and homes for the aged and the disabled, church-run ones exist, too? No, it will only gain! In the GDR, like in this country, the state concerns itself with citizens' health and social security, but there the Roman Catholic Church disposes of 39 hospitals, 100 homes for the aged and 120 kindergartens and creches, and the Evangelical Church has 54 hospitals under her jurisdiction. Of no small importance is the fact that the government helps maintain all these institutions with annual subsidies.

If we open the "Collected Facts About Charitable Institutions in Moscow" for 1901 we will learn that at that time a small home for the aged was built at almost every church. Take, for example, the aforementioned St. Nicholas's Church in Kuznetsy. Its almshouse, which could accommodate ten people, admitted women from all social estates who were over the age of 50. Their upkeep was provided by "interest from the capital owned by the almshouse and by donations from parishioners." Furthermore, there also existed a trusteeship which rendered aid to the poor living within the confines of the parish.

Obviously, each Christian can do his part, all the more so the community. "Next to our church, right near the fence, there stands a two-storey building," says Fr. Vladimir. "Today it houses some institution.

It used to belong to the church. If it can be returned to the parish, we will request permission to set up an almshouse. I think it should be for the aged believers first and foremost. Concern for them will unite our community. Of course, this is not the only and probably not the chief way to improve parochial life, but today we are talking about charitable service to society, yet we do not show concern for one another. Regrettably, the ban on charitable institutions has done its work, but we should upbraid ourselves first of all. After all, the life of a church reflects the moral state of the human spirit."

We are told: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35). The Christians of the first Jerusalem community had one soul and one heart, so to speak. In apostolic times and afterwards there existed the custom of giving the poor part of the gifts brought to the altar. By serving God they also served people in need of aid. "We have our treasure-chest," writes Tertullian. "On the monthly collection day, if he likes, each puts in a small donation; but only if it be his pleasure, and only if he be able. They are taken thence and spent... to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons, confined now to the house; such, too, as have suffered shipwreck."

Truly evangelical love, love which evokes conciliar experience of others' sufferings and joy by all the members of the community, is not born of something earthly; it comes from above, it is bestowed in the grace-endowed Sacraments of the Church—in Eucharistic life. All the Sacraments sanctify a person,

but the great Sacrament of the Eucharist has a special power of consecration and deification.

It is a known fact that at the turn of the century a great deal was discussed and debated about how to "enliven" parochial life and Church life in general. Some established at the church a mutual assistance fund, a joint-work circle, a library, a first-aid station, a subsidiary farm and the like. As a result, life was bustling everywhere; only the church herself was rather empty and lifeless.

Regrettably, today, too, many view the Church not as a community of the faithful consisting of those who have died with Christ and to whom new life in Him is therefore given, but as a human organization. They believe that all that is needed is man's energy, on the one hand, and a number of external changes to "revitalise" religious, i. e., parochial, life, on the other. The lack of understanding of the essence of Christianity and the nature of the Church is leading to a sad chasm between the Eucharist and piety. This chasm deprives piety of its foundation and its living content.

The Church—the Body of Christ—is the temple of the Holy Spirit living in it, without Whom there is no true life, no faith and peace in the soul, no love of one's neighbour and no true virtue, and no salvation. By partaking of the grace bestowed in the Sacraments and becoming a communicant of the Holy Spirit, a Christian goes into the world to effect the Lord's endeavours, constantly giving witness to God with all his life and his good deeds. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16).

V. LEBEDEV

St. Ignaty Bryanchaninov on Spiritual Life

The now canonized Bishop Ignaty Bryanchaninov left behind a priceless legacy — his writings. He only began publishing them, owing to his humility, near the end of his life. Volumes 1, 2 and 3 of his works comprise the *Ascetic Experiences*, articles written chiefly at St. Sergy's Hermitage. Volume 4, *Ascetic Preaching*, are sermons delivered in the Caucasus, and 70 letters to the laity. Volume 5 is *An Offering to a Modern Monk*. Volume 6, *Patericon*, selected pronouncements by the Holy Fathers, was published after Bishop Ignaty's death. The book *An Oration on Death* was published separately. Furthermore, there have survived 800 letters by the saint which have not been published.

St. Ignaty foresaw the spiritual state of the Christian of our times and gave spiritual advice to us, modern people. He wrote prophetically simply and lucidly, and not only for ascetics but also for novices, for the spiritually weak and infirm who have only embarked upon the path of Christian life and do not have a spiritual counsellor.

The essays of St. Ignaty are necessary for each Christian who desires to understand the foundations of Christian life expounded in patristic teaching, and to understand not out of simple curiosity but in order to live according to them. Being guided by them, one can heal oneself of the passions. By reading and rereading them, one can find fortification for one's strength and clearly see one's impurity and a means of cleansing and healing oneself.

"The word of spirit-bearing men is like the word of the aged Jacob: with their word they convey to their audiences the spirit-bearing power which lives in them and which they acquired in the struggle against the invisible Ammorites — wanton thoughts and sensations," said St. Isaac Syrus (Homily 1). These words directly apply to the writings of Bishop Ignaty as well. He can be called the Russian Chrysostom, for everything he wrote is subordinated to one aim — fostering people's salvation. The saint was not attracted in the least by abstract philosophizing on topics of Christianity. As a solicitous father and true hierarch, he wrote only to help keep all of us, his infirm flock, "from descending from the Cross", and to help us learn to stand courageously.

Full self-denial for the sake of fulfilling the gospel commandments was endemic to Bishop Ignaty. From his experience he gave us ascetic theological teaching, teaching about the inner perfection of man and his attitude to others, teaching suffused with the spirit of living faith in the power of Divine Providence over each person who has totally surrendered himself to its guidance.

Concerning himself with all of us, Bishop Ignaty compiled his *Patericon* — selected sayings of the Holy Fathers, chiefly the Egyptian ones. It is a priceless treasure. In the foreword he states the goal of this work of his:

"A careful reading of these sayings and stories causes the blissful aroma of holy simplicity and true service to God to waft down upon the reader from the first centuries of Christianity, as if from Paradise... and can bring consolation in various sorrows which arise in the soul or rush from without; a peaceful and prayerful mood can be maintained with them... Brethren, read and reread the teaching offered here. Soon you will descry in it a wondrous property: it is suffused with life and strength, it is eternally youthful, it reads each time as if it were being read the first time, pouring into the soul of the reader abundant streams of spiritual reason and grace-endowed sensations" [6, p. 3].

From his youth, when he was studying at the School of Engineering, till his demise Bishop Ignaty did not cease studying the Holy Fathers assiduously. That is why the advice he has given us from experience rather than reasoning is so efficacious:

"I am telling you what I have cognized in reality, from my bitter experience. When I was a youth my heart told all this to me — not so clearly, but it told me. There was no other voice to confirm the testimony of my heart... Now I perceive the opinion of a person or a book not as a hospitable and courteous person but as a strict judge, as a gate-keeper, a custodian of a chamber, vested in this rank by God's mercy, after innumerable mortal ulcers and sufferings. In this rank of gate-keeper I stand at the gates of your soul" [4].

His writings provide answers to the most pressing questions of the modern Christian. They are imbued with the spirit of patristic teaching and sincere concern for the benefit of others, and they mirror the lofty spirit and life's labour of the saint. He teaches us courage and patience, repentance and temperance and tries to protect us against pusillanimity and deceit.

In his writings the saint tirelessly reiterates that only a person who believes in Christ is truly happy. No external well-being can give full happiness.

St. Ignaty shows us how lofty the goal of a Christian's life is: according to his teaching, only a person who has received visible renewal from the Holy Spirit and died for sin, that is, has attained sanctity, can live a spiritual life. One had to feel this visible renewal oneself, to be reborn from the old man into the new in order to later convey this lofty notion to us. What most theologians of the time considered to be spiritual life — prayer and efficacious study of the Gospel and the writings of the Holy Fathers — he calls merely inner life, which is only the path to and means of attaining life that is spiritual, equal to the angels, and bestowed by God upon man in grace.

Vladyka Ignaty considered deceit one of the most disastrous states of a Christian, when a person falls under the power of the forces of darkness because of excessive pride and self-delusion. In his writings he cautions us with particular forcefulness against deceit.

A Christian who seeks in his haughty pride and recklessness to develop in his heart holy and spiritual feelings which he is still incapable of falls into self-deceit. This type of deceit is manifested less visibly, but it corrupts both the heart and the mind.

Self-deceit, which arises in the heart from a false orientation of the intellect, is described as presumptuous by the Holy Fathers. An opinionated, presumptuous person pictures himself as being a righteous man. Opinionatedness is always based on a fallacious notions and fallacious sensations. People who think of themselves as being righteous and filled with the gifts of the Holy Spirit are capable, in their desire to impress such a false opinion on those around them, of hypocrisy, wickedness and deceit. They burn with irreconcilable enmity and hatred for those who do not recognize their spurious sanctity. A person obsessed with an excessively high opinion of himself loses the capacity for spiritual thriving.

Bishop Ignaty attests that he had occasion to see startsy who engaged exclusively in intensive corporal labour and came from it into the greatest vanity and self-delusion. Their inner passions — anger, pride, wickedness, recalcitrance — had become exceptionally developed. They bitterly rejected all salvific advice and warnings, failing to obey even hierarchs. Some ascetics who fell into such extreme self-deceit committed suicide. This occurs because amidst the false enjoyment provided by diabolical deceit, moments sometimes occur when enticement bares itself and allows to be experienced the way it actually is. During these moments a person who has been deluded feels unbearable inner sorrow and desperation. These moments obviously bespeak the wrongness of the entire inner structure, but a person deluded in haughty pride stubbornly considers himself a vessel of the grace of the Holy Spirit.

St. Ignaty Bryanchaninov was canonized at the Local Council of the Russian Orthodox Church in June 1988.

He does not listen to advice and takes no measures to heal himself. Bishop Ignaty advises us to begin spiritual acts humbly and gradually, not allowing ourselves arbitrary and premature undertakings in the knowledge of our infirmity. Otherwise one can subject oneself to deceit and take what is false for what is true. The false which is assimilated by the soul will not let a person cognize real Truth. This is a great spiritual misfortune.

During the earthly life of St. Ignaty there were people who believed that he himself was in a state of self-deceit. Refuting them, the monk Isaia, an ascetic of the St. Nicephorus's Hermitage, said: "This cannot be because Archimandrite Ignaty teaches repentance" [1, p. 45]. All his life St. Ignaty summoned each Christian to repentance and humility. Only a person who is humble and contrite is not threatened by deceit, and all the forces of darkness are powerless before him. For a Christian whose spiritual life is based on repentance, his thirst for penance becomes at the end of his life the only feeling and aspiration, and it heals his wounds of sin and prepares for Life Eternal.

Vladyka Ignaty considered repentance and humility higher than any feat, saying that even if a person does not fulfil any labours but is successful in humility, he will attain the same perfection in the grace of the Holy Spirit that ascetics attain.

The saint shows us the path to salvation in repentance, humility and the courageous bearing of our cross. He understands the bearing of the cross above all as acknowledging oneself as deserving of the sorrows visited upon him. According to St. Ignaty, sorrows obtain from our fallen nature. A person who has cognized this through experience begins to pin his hopes not on himself but on God and realizes our need for the Redeemer.

One is amazed by the figurativeness, grandeur and sophisticated laconism of the style of the saint's writings: "Having lowered the wings of thoughts and emotions, I reverently stand before you. I am taught this reverence by the Angels, who reverently gaze, in the tradition of Scripture, upon the earthly pain of the servants of Christ. In reality, it is an eerie sight, which impels one to have a reverential attitude: flesh and blood are trampled upon by flesh and blood" [4].

One is astonished by the completeness of the composition of each letter, even the shortest, and by the depth of penetration of the human soul. And for him the form of expression is aimed at the overriding goal of theology—the salvation of man.

Divine Providence endows each person with talents in keeping with his powers. Bearing them is a great labour and responsibility. St. Ignaty was generously endowed with many talents. It is even from this that we can draw conclusions as to the strength and might of his spirit. Starets Leonid (Lev) of Optina saw in him the would-be Arsenius. The Russian tsar viewed in the young Bryanchaninov a future outstanding statesman. But God designated another path for him—to become a hierarch, a leader of the weak and infirm, especially of those wandering in the darkness of numerous philosophical and theosophical currents and trends. He does not tire of guiding us to the only eternal Truth of the Gospel. Let us examine his writings. They will relate to us the biography of the spiritual growth of the ascetic, who says of himself:

"I should remain silent: silence is peculiar to a criminal who has no acquittal and is condemned to death. It is only by virtue of the paucity of our times that I have decided to write to you, seeing your precise need and realizing that by dint of the sincerity of your disposition you are capable of prospering" [4].

With this life and writings he sets an example for us, who mostly feel ourselves sufferers, of the proper spiritual approach to sorrows: "Pray to God for me, servants of God! For in my life I have not had occasion to suffer a single temptation, and what happened contrary to my proud heart was a trifle, a trifle... which does not deserve any attention, and if I decided to talk about my temptations I would sink into verbiage alone" [4].

We revere the memory of St. Ignaty, recalling his teaching, which was bequeathed to us in the lofty spirit of the ascetic. Let us try to follow his advice, given in concern for our salvation by his loving heart. Let us, as he urged us, "guide our path according to the heavenly luminaries, not becoming disconsolate in storms, nor trusting the quiet of the sea: it is so changeable..." [3, p. 3].

On the Goal and Meaning of Life

"Earthly life is the path to eternity which one should use but on which one should not look to the sides. This path should be travelled with the heart and the mind, not measured by a number of days and years" [3, p. 123].

"Tiburtius the martyr said of earthly life: 'It seems to be, yet it isn't.' Indeed, it is as if right before our eyes, and in our hands, but it keeps slipping away. Tiburtius said of future life: 'It seems not to be, yet it is.' Indeed, when we live here, it appears that we will always remain living here, that future life appears non-existent. But no! We do not see it coming, yet it will definitely come. Blessed are those whom God prepares for eternity through diseases and other sorrows" [4, p. 321].

A Christian who follows the path of the gospel commandments becomes a partaker of Heaven while still on Earth: "Heavenly merriment grows from seeds sown on Earth" [1, p. 44].

"Today each person has more or less his own manner of thinking, his own religion, his own path, which is taken arbitrarily or by chance and which is considered correct or is only justified... each lamb ambles its own way, no one concerns himself with it: people no longer hear—their hearing has become impaired—the salvific voice of the true Pastor which is resounding from His Holy Church... They have been deafened by the noise of earthly, fierce charges, the noise of sensual merriments, the noise of earthly good estate. Attached to the Earth is their soul, which is incapable of perceiving spiritual impressions... Having seen this, we must turn our gaze away from the sad sight so as not to subject ourselves to the vice of condemning others; we need to turn our gaze to ourselves and to concern ourselves with our own salvation" [4, p. 261].

On Faith

"All earthly activities, enjoyments, honours and advantages are empty toys with which adult children play and forfeit the bliss of eternity..." [1, p. 561]. "The source of true happiness should be in a person's heart, and faith bestows upon a Christian these holy, pure waters" [3, p. 379].

"My soul! Sail untrembling on the waves of the sea of life, trust not its silence, fear not its storms... Have faith! Sail, rush along the waves!... Where there is faith there is neither sadness nor fear; where there is faith there is courage and indomitable firmness" [3, p. 332].

"Let us not, vanquished by disbelief, surrender ourselves to diverse charges, considerations, dreams and contrivances for protecting ourselves against our enemies... Let us, oppressed by sorrowful circumstances, resort to prayer to the Almighty God Who has in His full power our enemies and us, our circumstances and the circumstances of all men, Who can absolutely dispose of everything and instantly overcome and destroy all the greatest difficulties. Let us carefully pray for our enemies, removing with this prayer malice from our hearts and implanting love in it... Above all, the apostle says, *taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked* (Eph. 6. 16). These darts are various actions of demons in us who set in motion the malaises of the fallen nature: inflammation of the heart with anger, impassioned thoughts and dreams, impulses to vengeance, numerous solicitous considerations, most of them improbable and absurd, about resistance to the enemy, about conquering and disparaging

him, about providing oneself the most solid position, one not susceptible to any dangers. A person who has acquired faith has acquired God as his executor and has risen higher than all demonic as well as human contrivances" [5].

"A person who has acquired faith receives an opportunity to touch true, pure prayer, which has not been plundered by any concerns for itself, any dangers, any dreams or pictures offered to the imagination by the wicked spirits of malice. By his faith in God a pious person presents himself to God. He abides in the simplicity of the heart and unsolicitousness; his thoughts and concerns centre around only one goal: becoming an instrument of God and an executor of God's will in all respects" [5].

On Penance

"The sins of one who confesses them are remitted because sins, basing themselves and strengthening on the pride of our fallen nature, do not brook exposure and shame" [1, p. 102].

In his letters to various persons the saint often reiterates that a layman should not engage in a subtle and detailed analysis of his sins. Because of this an unexperienced person sinks into dejection, embarrassment and confusion. God knows all sins of a person; therefore he needs to gather "all of them into one vessel of repentance and plunge them into the abyss of divine mercy" [3, p. 17].

"Sins committed by word, deed and a combination of thoughts should be told to a spiritual father at confession; a secular person should not engage... in an involved analysis of sinful qualities, as this is a trap which is set by the catcher of our souls. It is cognized even by the dejection manifest in us, although externally it is garbed in decorous good" [3, pp. 17, 18]. "When a room is swept the litter is not examined but is gathered up into one pile and discarded; thus, at confession one should reveal one's sins to the confessor yet not enter into a detailed examination of them; involved consideration of them causes confusion and leads to weakness and disorder" [3, p. 254].

"Repentance is a haven for an unfortunate slave of sin. No matter how many times he happened to have been subjected to moral disaster, he may enter this haven and repair the wrecked boat of his soul in it. Every sin flees from the face of repentance; no sin can stand firm against almighty repentance" [3, pp. 59, 102].

"If a person sees weeds emerging in himself, he should in no way be surprised at this as something unusual; he should not fall into confusion or pusillanimity. That is the way it should be! The weeds of the heart do their work: they grow, and when weeded out, reappear. We, too, must do our work: keep pulling out the weeds. In such a situation humility is implanted in a person. God's mercy is bestowed upon the humble."

"Beseech God to grant you to spend the remainder of your earthly life in repentance. This is a great gift of God, an eternal gift exerting a decisive influence on our destiny in eternity. Before his demise St. Tikhon of Voronezh particularly thanked God for having been granted this gift. Indeed, it is at one's demise that the value of this gift reveals itself in full" [4, p. 203].

On Holy Communion

"What does frequent Holy Communion mean if not renewal of the properties of the Godman in oneself, if not renewal of oneself with these properties. Renewal which is constantly

supported and nourished is assimilated. The decrepitude acquired through the Fall is destroyed from it and by it; eternal death is vanquished and killed by Eternal Life which lives in Christ and exudes from Christ; life which is Christ enters man" [4, p. 125].

"Every person who receives Holy Communion with concentration and reverence, with the proper preparation, and with faith feels a change within himself shortly after, if not immediately. A wondrous peace comes to his heart and mind; the members of his body are shrouded in tranquillity, and the imprint of grace lays upon his face; thoughts and emotions are linked by sacred spiritual bonds which prohibit reckless freedom and lightness and bridle them... As natural bread fortifies the bodily powers of a person, so does spiritual bread—the Body of Christ—strengthen a person's entire being: his will, heart and mind, renders the desires and urges of the soul and body correct, and delivers the person's natural properties of the ills with which they were infected during the Fall" [4, p. 123].

On Prayer

"Prayer is the partaking of life. Abandonment of it brings invisible death to the soul. As a talk with God, prayer of itself is a great blessing, one that is often greater than that which the person requests, and the merciful God, while not fulfilling the request, leaves the petitioner at his prayer so that he would not lose it and not abandon this greatest blessing when he received the requested blessing, which is much less" [1, pp. 140, 142].

"On the day of His judgment God will condemn us not for abandoning the psalms, not for abandoning prayer, but for the entry of demons into us that follows their abandonment. When they find a place, the demons will enter and shut the doors of our eyes, and then all that is prohibited by God is effected by us, their instruments, violently and impurely, with the fiercest vengeance. And by virtue of the abandonment of the minor (rule), for which the intercessions of Christ are vouchsafed, we become subject (to the demons). These rules, which seem to you to be minor, become for you walls against those trying to capture you. Fulfilment of these rules within the cell was wisely established by the founders of the Church Rule, upon revelation from above, for the preservation of our lives" [2, pp. 175, 176].

On Sobriety

"A person who heeds himself should refrain from any dreaming altogether, no matter how alluring and decorous it may seem, as any dream is the wandering of the mind outside truth, in a land of spectres which do not exist and which cannot be effected, which flatter and deceive the mind" [2].

"A person who wishes to be saved must so organize himself as to be able to preserve attention to himself not only in solitude but in the very confusion into which circumstances sometimes draw him against his will" [1, p. 289].

"The soul must be preserved against giving in to foul and evil thoughts. The soul becomes corrupt when it allies itself with them. These thoughts are: mistrust, flattery, vanity, anger, envy and discord. It is by rejecting them one cleanses oneself of any blight of the flesh and the spirit. Whoever corrupts the soul and the mind by uniting with malice is deserving of punishment" [5].

"If a sinful thought is accepted and assimilated by the mind it becomes part of the mode of thinking or reasoning and deprives it of veracity, and if a sinful emotion

becomes stuck in the heart it becomes as if its natural property and deprives the heart of spiritual freedom" [5].

Absentmindedness and a lack of vigilance, which entails sins, can lead to great misfortune for a Christian. "When some sin strikes a person's soul, an entire multitude of sins attacks the person, declaring their right to him. This multitude alludes to and rests on the spiritual law. According to spiritual law, a person who is arbitrarily subordinated to one type of sin is simultaneously subordinated involuntarily to sin in general, and therefore to all types of it. There is a natural link between sins as well as between virtues. One virtue that is effected sincerely draws all the virtues into the soul after it. And when a mortal sin is committed it leads all the malaises of sin unto the soul" [5, p. 351].

On Deceit

"In human pride, which is self-delusion, the devil finds himself a convenient haven and joins his delusion to human self-delusion. Every person is more or less inclined to deceit because the nature of each person is wounded by pride. Deceit initially acts upon the mode of thinking; it gradually reaches the heart, distorting the sensations of the heart and conquering the entire person; it is also reflected in a person's entire activity—it even seizes his very body... How diverse the human passions are, how multifaceted the states of people susceptible to demonic deceit are; the deceit that has encompassed a person is as strong as the extent to which a person is enslaved by lies" [1, p. 230].

"As an impure mind wishing to see divine visions and not having a possibility to see them creates for himself visions from himself and deceives and deludes himself with them, so the heart, yearning to taste divine sweetness and other divine sensations and not finding them in itself, creates them from itself or flatters, deludes, deceives and ruins itself" [1, p. 245].

"A person who visualizes himself as being passionless will never cleanse himself of the passions; a person who visualizes himself as being full of grace will never receive grace; a person who visualizes himself as being holy will never attain holiness. Simply, a person who ascribes himself spiritual acts, virtues, merits and grace-endowed gifts, who flatters himself and amuses himself with conceit, bars with this presumptuousness the entry into himself of spiritual acts, Christian virtues and divine grace, and opens the door to sinful contagion and demons" [1, p. 248].

Following St. Macarius of Egypt, who said that there is not a single person entirely free of pride, Bishop Ignaty says that there are no people who are free of the action on them of "refined deceit, called presumptuousness." In his humility he considered himself to be one of these people.

"I cognized deceit upon being deceived, I cognized beguilement, being deluded and harmed by it. For my infirmity was revealed in all the experiences with which my strength has been tried. And for this reason I use no means other than my infirm prayer" [2].

It is easy for an unexperienced person to sink into deceit. It is very difficult to emerge from it: "A guard stands at the doors, the doors are locked by heavy strong locks and bolts, and the seal of a chasm is affixed to them" [1, 105]. The locks and bolts are the vanity, hypocrisy and wickedness of the self-deluded, the indestructible seal of Hell is the recognition of the actions of self-delusion as being grace-bestowing acts. How can deceit be avoided?

"Love humility, it will protect you against sins," said St. Antonius. Only true humility delivers a Christian of all the dangers of spiritual life.

On Humility

In our times God grants salvation more through humility than through feats; today, what with infirmities having multiplied, feats are particularly dangerous, as they are sharply censured and require an experienced guide, while humility is always intractable" [2].

"The gates of the Lord are grace-endowed humility. Our fathers entered the temple of God rejoicing, through many disparagements. When these gates of Divine Righteousness are opened before the mind, it ceases condemning others, bearing them malice and blaming both them and circumstances, it ceases justifying itself, cognizes unattainable Divine Righteousness in all that is effected and therefore rejects its own righteousness as vileness" [2].

"Humility extirpates all sinful passions from the soul and body and draws divine grace into it. Herein lies salvation" [5, 143].

On the Cross

"Even if relief, stops and sparing of oneself are not permanent, they have always slowed down the course of spiritual salvation. As spiritual life began with grace, it is only with it that one can preserve and guard oneself" [2].

"You evidently accept the Cup from human hands. What matters it to you whether these persons act righteously or iniquitously? Your job is to act righteously, in keeping with your obligation as a follower of Jesus, accept it with gratitude to God and courageously drink it to the bottom... What torture, what hellish torture it is to complain, to grumble at the Cup predetermined from above... Beseech God to stave off all misfortune and all temptation from you. One should not boldly rush into the abyss of sorrows: this is proud presumptuousness. But when sorrows come by themselves, fear them not, think not that they have come by chance, by coincidence. No, they have been sent by Divine Providence" [1].

"Hate everything that draws you down, into amusement, into sin. Crucify yourself on the cross of the Gospel commandments; keep yourself incessantly nailed to it" [2].

"The sorrows sent to a person by Divine Providence are a sure sign that he had been chosen by God. When Jesus loved the youth He offered him to take up the cross and follow Him (Mk. 10. 21). Let us not reject our calling! A calling is accepted when with the onset of a sorrow a Christian recognizes himself as being worthy of sorrow; the Christian will follow the Lord with his cross when he thanks and praises the Lord for the sorrows sent... when he fully surrenders himself to God's will... The Lord is the Creator of our souls: He creates the souls of those who believe in Him with sorrows" [5, p. 143].

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2. *Sochinenia...*, Vol. 2. *Asketicheskie opyty*.
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Introduction and compilation
by N. ILYICHEVA

The Life of St. Ignaty Bryanchaninov

St. Ignaty (secular name Dmitry Bryanchaninov) was born on February 5, 1807, in the village of Pokrovskoe, Gryazovets Uezd, Vologda Gubernia.

The saint's father, Aleksandr, belonged to the old aristocratic Bryanchaninov family. Their forefather was the Boyar Mikhail Brenko, an armour-bearer of Grand Prince Dmitry Donskoi of Moscow (1, p. 73). The chronicles state that Mikhail Brenko was the same warrior who, clad in the garb of the grand prince and fighting under the princely banner, died a hero's death in the battle against the Tatars on Kulikovo Plain (2, p. 417). In his family Aleksandr Bryanchaninov preserved the fine traditions of the past. He was a true son of the Orthodox Church and a zealous parishioner of the Protecting Veil Church he had built in his village.

The mother of Bishop Ignaty was an educated genteel woman. Marrying very early, she devoted her life entirely to the family. Sofia loved her eldest son, Dmitry, most, singling him out for his intellect and handsomeness.

Dimitry learned to read at an early age. His favourite book was *A School of Piety* (3, p. 22). This book, which chronicled in simple and clear language the lives and feats of the ancient ascetics, exerted a great impact on the impressionable soul of the would-be ascetic. The young Dmitry Bryanchaninov became fond of concentrated prayer in solitude at a very early age, finding joy and consolation in it.

Very bright and serious beyond his years, the boy received a fine domestic education.

When Dmitry reached the age of 15 his father took him to St. Petersburg to continue his education. En route to the capital Dmitry openly expressed for the first time his desire to become a monk, but his father paid no attention to this.

In St. Petersburg the young Bryanchaninov brilliantly passed his entrance examinations to the Military Engineering School and, despite the keen competition, was the first to be enrolled immediately in the second form.

Throughout his years of schooling Dmitry Bryanchaninov was first in his class; he stood out for his rare modesty and sincere piety and enjoyed the love of all his classmates and the teaching staff. But the would-be hierarch also had to endure many sorrows at the school.

"His friendship with Mikhail Chikhachev, who studied at the same engineering school and, like his new

friend, had dreamed of prayer and feats since childhood, was a radiant star which shone in this darkness alien to him" (4, p. 76). Their friendship lasted for the rest of their lives and is a fine example of truly Christian friendship (5, p. 8) because it was based not on some earthly interests but on a common aspiration to serve Christ the Saviour and on mutual support along the path of this service. They went to the temple of God together and prayed together.

During his student years Dmitry was a welcome guest in many fashionable homes. Kinship ties brought him to the home of Aleksei Olenin, President of the Academy of the Arts and a member of the State Council. At literary soirees at his house Bryanchaninov was the favourite reader and reciter, and with his literary and poetic gifts he drew favourable attention from A. Pushkin, I. Krylov, K. Batyushkov and N. Gnedich (3, p. 27).

Fashionable society temptingly extended its embraces to Bryanchaninov, but it was unable to catch him. The inquisitive youth was engaged not in entertainments but in prayer, in visiting the temple of God and studying the sciences. He spent over two years zealously studying the sciences, yet when the vast field of empirical human knowledge opened up before the gaze of his mind, when he learnt chemistry, physics, philosophy, geography, geodesy, linguistics, literature and other sciences, he put to himself the question: What, strictly speaking, do the sciences provide man? "Man is eternal, and his property should be eternal. Show me this eternal property," he said, "which I could take with me beyond the grave!" (6, p. 556). But "the sciences remained silent" (*ibid.*)

At that time the searcher for truth met the monks of Valaam monastery's podvorye and the Aleksandr Nevsky Lavra. It was they who helped him find what his soul had been seeking.

Under the monks' guidance Dmitry began reading the writings of the Holy Fathers. This is what he himself pens about the grace-bestowing influence which the patristic works exerted on him: "What struck me most about the writings of the fathers of the Orthodox Church? It was their harmony, a wondrous, majestic harmony" (*ibid.* p. 560).

His readings of the patristic works and the edifying talks he had with the monks of the Lavra, through whom he met the subsequently famous Optina starets Leonid, served to revive and finally strengthen in Dmitry's heart the desire of his childhood years—entering a monastery.

It was not easy for Bryanchaninov to fulfil this innermost desire of his.

When he finished the engineering school in 1826 in

The *Life of St. Ignaty* is published from the book *Canonization of Saints*. Moscow, Moscow Patriarchate Publication, 1988, pp. 119-132.

the rank of lieutenant, Dimitry immediately, that same year, submitted a request to be discharged since he wished to go to a monastery. But here he entered into a duel with many powers that be and had to "set an example of indomitable courage, martyr-like valour, and profound faith" (7, p. 32). His parents refused out of hand to give him their blessings for the monastic life. The officials turned down his request for a resignation. Emperor Nikolai I himself was against his discharge.

Despite his convincing requests, personal explanations, firm desire and rare tact, Dimitry Bryanchaninov did not receive a discharge and was ordered to leave within 24 hours for the Dinaburg Fortress (3, p. 59).

However, when an ascetic's own powers are impotent in a vital struggle, God Himself comes to his aid and arranges everything beneficially with His wise Providence.

In Dinaburg Bryanchaninov soon fell ill, and in autumn 1827 his request to be released from secular service was accepted [8]. Dimitry immediately became enheartened; he went to the Svir Monastery of St. Aleksandr in Olonets Gubernia, to the starets Hieromonk Leonid and became one of the postulants of this monastery. However, soon afterwards Hieromonk Leonid was forced to move to the Ploshchanskoe Hermitage in Orel Gubernia, and then to the Optina Hermitage. He was followed by Dimitry Bryanchaninov. Postulant Dimitry spent a short time at the Optina Hermitage, too. The meagre food of this subsequently celebrated cloister had a deleterious effect on his health.

At this time Dimitry's mother, Sofia, had fallen gravely ill. Preparing for death and wishing to bid farewell to her eldest son, she had her husband send a covered stage-coach to the Optina Hermitage for him. Though he was in a very grave state at Optina himself, Dimitry Bryanchaninov visited his sick mother.

Postulant Dimitry spent a very short time in his parents' home. He soon left for the Novoe Lake Monastery of St. Kirill. Archimandrite Feofan, who was famous for his holy life, was living at this cloister in superannuation. The strict rule of the cloister was to the liking of postulant Dimitry, but the rigorous and damp climate of the locale had a negative effect on his health. He fell ill with a fever and was forced to return to Vologda and stay with his relatives. After he recovered somewhat he lived with the blessing of Bishop Stefan of Vologda at the Semigorodskoe Hermitage, and then at the more outlying Monastery of St. Dionisy of Glushitsa.

The years he spent at the aforementioned monasteries enriched him with spiritual wisdom and enhanced his fidelity to God's will.

In 1831 Bishop Stefan of Vologda, seeing the impassioned zeal of postulant Dimitry, decided to fulfil the wish of his heart: on June 28 he professed Dimitry at the Resurrection Cathedral with the name Ignaty, in honour of St. Ignatius of Antioch.

Bishop Stefan ordained Monk Ignaty hierodeacon on July 4 of that year, and on July 25, hieromonk.

Seeing the spiritual maturity of Hieromonk Ignaty, Bishop Stefan soon afterwards appointed him the father superior and renovator of the Lopotov Monastery on the Pelshma, which had already been earmarked for closure. Fr. Ignaty was the father superior here for a relatively short time (some two years), but during this brief period he revived the cloister spiritually and economically thanks to his wisdom, firm will and indomitable energy. The number of the brethren increased to 30 men over this short span.

The young father superior treated the brethren of his cloister with inner sensitivity, combining paternal strictness

with touching love. Sensing this love, the brethren of the cloister obeyed the father superior implicitly, despite his comparatively young age [3, p. 94].

On January 28, 1833, Hieromonk Ignaty was raised to the rank of hegumen for his zealous work to restore the cloister.

At that time his activity came to the knowledge of St. Petersburg. In late 1833 he was summoned to the capital and entrusted with the administration of the Trinity-St. Sergy Hermitage and was raised to the rank of Archimandrite.

The Trinity-St. Sergy Hermitage was situated on the coast of the Gulf of Finland near St. Petersburg. At the time Archimandrite Ignaty was appointed to it, it was in a very dilapidated state. The church and the cells had fallen into extreme decrepitude. The few brethren (15 persons) did not stand out for strictness of behaviour. The 27-year-old archimandrite had to rebuild everything—the churches and the buildings, and organize farming; he arranged divine services at the cloister and formed a fine choir.

From 1836 to 1841 the prominent religious composer Archpriest Petr Turchaninov lived in Strelna, next to St. Sergy's Hermitage. Respecting Fr. Ignaty deeply, he responded to his request and took upon himself the training of the monastery choir [9, pp. 42-43]. Fr. Petr Turchaninov wrote some of his finest musical pieces especially for this choir.

The great Russian composer M. Glinka was also an admirer of Archimandrite Ignaty; at his request he engaged in the study of early Russian music, and helped with his advice to raise the musical standards of the cloister's choir.

A. Lvov, the director of the court choir, also took part in organizing the choir of St. Sergy's Hermitage [3, p. 109].

Archimandrite Ignaty combined almost incompatible duties: for the brethren he was a fine father superior and administrator, and at the same time he was a benevolent spiritual counsellor. At the age of 27 he already had the gift of perceiving the thoughts of his flock and of guiding their spiritual life. As Fr. Ignaty himself admitted, ministry with the living word was his main activity, which he devoted all his energies to. The labour of serving others with words of admonition was for him a source of joy and consolation throughout his sorrow-filled life. His extreme business notwithstanding, it was at St. Sergy's Hermitage that he wrote most of his works.

Beginning in 1838 the range of activities of Archimandrite Ignaty broadened considerably: he was appointed superintendent dean of all the monasteries of the St. Petersburg Diocese and was now able to spread his favourable influence to the monastics of the entire diocese more broadly. He promoted the flourishing of spiritual life at the ancient Valaam monastery by being instrumental to the appointment there of Hegumen Damaskin, a man experienced in spiritual life, as the father superior.

Visitors of all stations and ranks incessantly visited Fr. Ignaty at St. Sergy's Hermitage. Each had to be talked to, each had to be devoted time. Very frequently he had to travel to St. Petersburg and visit the homes of the aristocratic benefactors of his cloister. Despite a way of life that externally seemed to be scattered, in his heart Archimandrite Ignaty remained an anchoritic ascetic. He knew how to preserve inner concentration and incessantly said the Jesus Prayer under all external circumstances of life. In one of his letters Fr. Ignaty wrote of himself: "Having spent the beginning of my monasticism in the most distant monasteries and having sated myself with notions of strict ascetics, I preserved this direction in St. Sergy's Hermitage, since in my guest-room I was a presentable

archimandrite, and in my study, a skete dweller" [10, p. 272].

There, in a secluded room, Fr. Ignaty spent sleepless nights in prayer and tears of repentance. However, as a true servant of God and being guided by the spirit of humility, he knew how to conceal his labours from the gaze of other people.

In 1847 Archimandrite Ignaty, emaciated by diseases, submitted a request for superannuation, but instead received a lengthy leave and went to the Babaevsky Monastery of St. Nicholas in the Kostroma Diocese for treatment. En route to this monastery he stopped in Moscow and spent several days at the Trinity-St. Sergy Lavra.

Fr. Ignaty spent 11 months at the Babaevsky Monastery of St. Nicholas, after which he returned to St. Sergy's Hermitage. Laborious days began again, what with guiding the spiritual life of the monastery brethren, receiving visitors, travelling to St. Petersburg, and building new churches.

According to the reminiscences of Archimandrite Ignaty Malyshev, Archimandrite Ignaty Bryanchaninov, his spiritual father, took very different attitudes to visitors. This depended on the disposition of soul with which they came to Fr. Ignaty. His soul possessed the special property of seeing the state of other people's souls. This special quality is endemic to almost all grace-endowed people, people of the spirit, not of the flesh.

Archimandrite Ignaty cognized a person's soul at first glance. He was quiet with petrified people. With the wicked he sometimes played the fool. But with those who sought salvation he was open and spoke at length, pouring into his interlocutor's soul the salvific balm of the word of God, patristic admonitions and advice tested by his life.

Fr. Ignaty had a very wide range of acquaintances. Bishops, fathers superior of monasteries, monks and simple laymen turned to him with their requests in the knowledge that the loving heart of Fr. Ignaty would respond to their needs.

The name of Archimandrite Ignaty was known in all strata of society. Fr. Ignaty corresponded with a great many clerical and secular persons. Thus, N. Gogol writes with great respect of Fr. Ignaty in one of his letters [2, p. 441]. The famous Admiral Nakhimov—a hero of the Crimean campaign, reverentially accepted an icon of St. Mitrofan of Voronezh which Archimandrite Ignaty sent to him in Sevastopol [11, p. 309]. His letter to the great Russian artist K. Bryullov is remarkable [*ibid.*, p. 175].

A total of more than 800 letters written by Bishop Ignaty are known at present. The letters reveal in a more lively manner the qualities of Archimandrite Ignaty's soul: his exceptional benevolence, spiritual sensibility, and deep and correct understanding of contemporary life.

Years passed. The bodily facilities of Fr. Ignaty grew ever weaker. The thought of superannuating in order to spend the end of his life in secluded silence appeared more and more frequently.

In 1856 he undertook a journey to the Optina Hermitage in the assumption that he would settle there for good, but this intention was not carried out, for the Lord saw fit that His chosen one continue to serve in the episcopal dignity.

In 1857, at a decision of Metropolitan Grigory of St. Petersburg, Archimandrite Ignaty was consecrated Bishop of the Caucasus and the Black Sea. The consecration took place on October 27, 1857, in the St. Petersburg Cathedral of the Kazan Icon of the Mother of God. The ceremony was conducted by Metropolitan Grigory, assisted by other hierarchs.

Fr. Ignaty never sought the episcopal dignity. His incessant dreams were not about the archpriestly

crozier, but about the simple staff of a hermit. In his speech at his nomination he said: "During the years of my youth I strove for distant wildernesses; I did not think at all about the ministry in the Church in any dignity. To be the bishop of my heart and to offer in sacrifice to Christ my thoughts and emotions consecrated by the Spirit—this is the summit to which my gaze was drawn" [12, p. 313].

On January 4, 1858, Bishop Ignaty arrived in the city of Stavropol and assumed the administration of the diocese.

The newly opened Caucasus Diocese was in a state of great disorder. The populace was of a restless and bellicose nature, so the first oration Bishop Ignaty addressed to the Stavropol flock was a sermon of peace [13, p. 5]: "Peace be to this city!.."

His Grace administered the Caucasus Diocese for a short period—less than four years. During this time he visited many of the parishes of his vast diocese and set the diocesan administration bodies in order, had the salaries of the diocesan clergy raised, introduced solemn divine services, founded a magnificent archpastoral choir, built an archpastoral house, moved the seminary into new and better buildings and closely followed its internal life. Furthermore, he preached tirelessly. Vladyka Ignaty was a true peacemaker with regard to the clergy and parishioners: while strict with himself, he was understanding toward the infirmities of others.

However, grave illness did not abandon Bishop Ignaty in the Caucasus either, and in summer 1861 he submitted a request to be superannuated to the Babaevsky Monastery of St. Nicholas which he was already familiar with. Several months later his request was honoured, and on October 13 of that year he and several devoted disciples moved to this cloister.

A short time later he wrote his friend Mikhail Chikhachev: "Never in my life have I been so satisfied with my situation as I am now. It seems that my guardian angel dictated, with God's will, the ukase regarding me to the Holy Synod, as this ukase satisfies the requirements of my spiritual make-up and my bodily health" [14, p. 273].

Bishop Ignaty carried out fittingly the difficult task of administering the diocese. Now he was superannuating to prepare in seclusion his soul for the transition to eternity and to work in whatever way he could for the benefit of others.

And the years of solitary life in the little-known cloister flowed by.

By the time of Vladyka Ignaty's arrival, the Babaevsky Monastery of St. Nicholas had fallen into an extremely sorry state. There were not even provisions, and the cloister had heavy debts. Many buildings, among them the cathedral, had become dilapidated.

The Vladyka's natural intellect and practicality enabled him to improve the cloister's financial situation in a short time, carry out major repairs of the buildings and erect a new Church of the Iverian Icon of the Mother of God [15, pp. 2-4].

In his spare time the hierarch reviewed his past essays and wrote new ones. At the Babaevsky Monastery of St. Nicholas St. Ignaty wrote *An Offering to a Modern Monk* and *Patericon*. Many of his edifying letters were penned during this period.

The author himself divided his essays into three groups:

The first three volumes are *Ascetic Experiences*, which include articles written chiefly in St. Sergy's Hermitage; Volume 4 is *Ascetic Preaching*, which incorporated sermons delivered in the Caucasus; Volume 5 is entitled *An Offering to a Modern Monk*, that is, advice and admonitions to monastics on external behaviour and

inner acts. Volume 6, *Patericon*, was published after Bishop Ignaty's death. This book contains pronouncements by over 80 ascetics on Christian asceticism and examples from their lives.

The essays of Bishop Ignaty are not the fruit of reflections by a theorist-theologian but the live experience of an active ascetic who created his spiritual life on the basis of Holy Scripture and the moral tradition of the Orthodox Church.

Regarding the writings of St. Ignaty it should be said first and foremost that they bear the imprint of having been anointed with grace. He wrote his works when the divine word touched his sensitive ear, when the word sent by the Lord appeared in his heart.

"There have been moments in my life," he wrote to S. Nechaev, "either during grievous sorrows or after lengthy silence, moments in which the 'word' appeared in my heart. This 'word' was not mine. It consoled and edified me and suffused me with incorruptible life and joy, and then it departed. I would jot down thoughts which shone so brightly at those blissful moments. I would afterwards read what I had written, words; but these were not my words; these were words that had descended from some higher medium and remained an admonition" [11, p. 216]. For this reason St. Ignaty did not view his works as his own; he regarded them "the property of all contemporary ascetics of the Orthodox Church" [16, p. 215].

The essays of St. Ignaty expound the teaching of the Holy Fathers on Christian life "as applied to the requirements of the day" [6, p. 83]. Herein lies an important feature and merit of his writings.

The theological legacy of St. Ignaty was received by readers with great love and gratitude.

Even during the lifetime of Bishop Ignaty his works were circulated among many cloisters on the Russian land and they were assessed highly [17]. The Sarov hermitage received the *Ascetic Experiences* with particular love [18, p. 290]. At the Kiev-Pechery Lavra [16, p. 24], the Optina Hermitage [*ibid.*, p. 85], and in the cloisters of the St. Petersburg [2, p. 437], Moscow, Kazan and other dioceses the saint's writings were acknowledged as soul-saving books reflecting the Orthodox ascetic tradition as applied to the spiritual requirements of the monasticism of the time. Even on distant Mount Athos the works of Bishop Ignaty won renown and generated reverential attitude to their author [19, p. 633]. The best hierarchs of the last century immediately described in the essays of Vladyka Ignaty a multifaceted guide to spiritual life. Metropolitan Isidor of St. Petersburg wrote the following to Bishop Ignaty on April 7, 1867: "Having received volumes 3 and 4 of the essays of Your Grace, I make haste to extend to you my sincere gratitude for your useful works, which attest to your profound study of the salvific teaching of the God-wise ascetics of piety and true guides in the monastic life" [10, p. 22].

Bishop Ignaty's health improved somewhat in the first year of his sojourn at the Babaevsky Monastery of St. Nicholas. However, the sickness soon intensified, and he remained here uninterruptedly right up until his death.

The year 1866 came, and volumes 3 and 4 of his writings were published. Bishop Ignaty himself had become so weak that all who came to visit him were astonished when they saw him. However, the Vladyka was vivacious in spirit; he was awaiting death, for he had devoted his entire life to serving Christ, and for him, to live was Christ and to die was gain (Phil. 1. 21).

During the last days of his life he was imbued with an exceptional kindness toward everyone, kindness which seemed

to be dissolved by pity. However, untold joy shone on the sick man's face.

On April 16, 1867, Easter, the Vladyka celebrated his last Liturgy with difficulty. He no longer left his cell, his strength having waned notably.

Bishop Ignaty's demise followed on Sunday, April 30, the Sunday of the Holy Myrrhophores.

The funeral service for Bishop Ignaty was conducted six days later by His Grace Bishop Ionafan of Kineshma according to the Easter office. The service was attended by 5,000 people [20].

Everyone was amazed by the softness of the hands and in general by the serene state of the body of the departed which gave off none of the usual odour of decay. The service for the deceased resembled some festivity rather than a funeral. One involuntarily recalled the words of the departed: "One can tell if the departed is under divine mercy if during the interment of his body the sadness of the congregation is dissolved by inscrutable joy" [2, p. 309].

The coffin with the saint's body was borne around the cathedral and, to the singing of "Christ is risen", it was lowered in the ground in the small hospital Church of St. Sergy of Radonezh and St. John Chrysostom, at the left clerous.

It is very revealing that Bishop Ignaty, who devoted almost 25 years to serving the northern cloister of St. Sergy, found eternal repose also in the Church of St. Sergy, only in the south.

Posthumous apparitions of St. Ignaty to his flock are recorded in the autobiographical notes of M. Chikhachev. Thus, on the 12th day after the saint's demise one of his spiritual daughters, who was deeply grieved by his sudden passing, saw him in an indescribable light in the church. That night she heard the wondrous singing of a thousand voices. Thick basses droned evenly, like the pealing of all the Moscow bells on Easter night, and this droning blended smoothly with the soft velvety tenors and silvery altos, and the entire choir seemed to be a single voice, there being so much harmony in it. The following words stood out more and more clearly: "O thou the fighter for Orthodoxy, executor and zealous teacher of repentance and prayer, God-inspired adornment of hierarchs, the praise and glory of monks; who hast made all of us wise with thy writings! A spiritual reed-pipe, the new Chrysostom; beseech the Word, Christ God Whom thou hast borne in thy heart, to bestow repentance upon us before the end!" [14, pp. 333-334].

The singing of this troparion was repeated for three nights.

The ministry of Bishop Ignaty by word of edification did not cease with his demise. The saint's teaching on the spiritual life of a Christian which he expounded in his writings has contributed to the salvation of all successive generations. Numerous editions of the Vladyka Ignaty's works were quickly procured by cloisters and private persons all over Russia.

In 1867, the year of Bishop Ignaty's death, Archbishop Leonid of Yaroslavl wrote: "It is my hope that Orthodox Russians gradually assimilate the departed hierarch, that in his life and writings they try to find, and will find, what can generally be salvific for their souls" [21, p. 66].

Interest in the personality and immortal works of Bishop Ignaty is not waning in our day either. In the Orthodox East Bishop Ignaty is considered an outstanding ascetic and religious writer [22, p. 732].

"Everything that Bishop Ignaty teaches on matters pertaining to Christian life is fully in accord with the Univers-

Tradition of Orthodoxy and is based on this Tradition expressed in the writings of the Holy Fathers"[4, p. 72].

Today, too, His Grace Bishop Ignaty is the best spiritual guide, the finest example of how a person in the vortex of life can preserve fidelity to Christ, constantly kindling the flame of love and devotion to God in his heart.

Bishop Ignaty was canonized at the Local Council of the Russian Orthodox Church in June 1988 for the sanctity of his life, which is revealed in his works written in the spirit of genuine Orthodox patristic Tradition. Today, too, they continue to efficaciously exert their favourable influence on all who seek the path of Christian salvation.

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The Life and Teaching of St. Maksim the Greek

In Florence, St. Maksim listened to the sermons of the famous Church orator Girolamo Savonarola, who made a great impression upon him. The principal denouncer of society sunk in sinful vices, and an inspired preacher of repentance, Savonarola appealed from the pulpit of the Church of Sta Maria del Fiore: "There is not a man who does good: virtue is desecrated, vice is sublimed, there is only one thing left to any honest man—to flee from this city of vice and crime and live far away from people as an intelligent being and not as an animal among swine" [3, p. 98]. "Repent Rome, repent Milan, Venice. The Lord has said: When I come to Italy to visit its sins—I shall visit Rome with a sword... in the Church of St. Peter and others there reign depraved women; the sanctuaries have been turned into stalls for horses and swine; there they eat, drink and perform all kinds

of filthy deeds" [*ibid.*]. Appealing to the conscience of the wealthy, Savonarola courageously raised his voice in defence of the poor; he insisted that they be freed from taxes, that public charities be organized and an occupation given to needy day-labourers. All the people of Florence went to hear the sermons of Savonarola. The preacher stirred the hearts and minds of people. Soon the Florentines and the people of the vicinity were possessed by religious fervour. The city became transformed. The semi-pagan society abandoned their vain pleasures. "The young people who were but recently insolent and dissolute, gathered round their hearths with their rosaries" [3, p. 99]. The wealthy citizens gave shelter and food to the poor.

The dogmatic views of Girolamo Savonarola, expounded in his treatise "The Triumph of the Cross", hardly diverged from the official Catholic doctrine. But he dared to speak against the Roman Curia: "Oh whoring Church, you revealed your ugly

image to the whole world, your stench rising to Heaven" [5, p. 7]. "Roman Church has degenerated," the preacher declared wrathfully, "whereas in the old days she had wooden vessels but ministers of pure gold, now she has gold vessels and wooden prelates" [3, p. 569]. Savonarola considered Alexander VI (Borgia), who sat on the Papal Throne, unworthy not only of the title of First Bishop but even of Christian.

The challenge of the Pope doomed Savonarola. Intrigues against him and persecution ended in trial and execution in the Piazza della Signoria in Florence on May 23, 1498.

For four years, from 1498 to 1502, Michael Trivolis was employed by Giovanni Francesco Pico della Mirandola, nephew of the famous Giovanni Mirandola. Employment in the palace of Giovanni Francesco was not hard. The family of Pico della Mirandola loved the erudite foreigner, who taught the children and adults Greek, copied the texts of the Fathers of the Church and Greek classics. In the family of Giovanni Francesco the memory of Savonarola was revered, and the disolute morals of the Papal Curia and Alexander VI himself roused indignation.

When the French army of King Francis I advanced, Giovanni Francesco retired to Bavaria, while Michael Trivolis returned to Florence and entered the Dominican monastery of St. Mark, in which Girolamo Savonarola had so recently lived and prayed [2, p. 24; 1, p. 247].

In 1504, the learned Greek who was brought up in the Orthodox Church, left the Catholic monastery and then Italy for good. His road led to the East to Holy Mount Athos. From his teacher, John Lascaris, who had taken away from Athos to Florence up to 200 ancient books, Michael learned about the great book treasures in the libraries of the monasteries, the richest of which was the library at Vatopedi Monastery; Andronicus Paleologus and John Cantacuzenus, two emperors who had sought refuge at Vatopedi, had left their manuscript codices to the monastery. He had also heard of the God-wise startsy, who lived in the cloisters of the Holy Mountain.

In 1505, in the Vatopedi Monastery of the Annunciation, Michael Trivolis was professed and was given the name of Maximus in honour of St. Maximus the Confessor.

On Mount Athos the saintly monk devoted himself to the reading of the Fathers of the Church. His favourite book became *De Fide Orthodoxa* by St. John of Damascus of whom St. Maksim wrote subsequently that "he attained the hights of philosophy and theology" [3, p. 177].

On the Holy Mountain, Maksim himself wrote a great deal. Discovered in our days are several unknown epithaphs and a canon to St. John the Baptist, written by St. Maksim before he came to Russia [1, pp. 412-420]. Published not long ago was the first Athonite autograph of the saint—an old deed (1047) for the possession of the land copied in 1512-1513 by Maksim the Greek at the request of the brethren of the Castamonit Monastery [6, p. 394].

Only a century and a half separated the stay on Mount Athos of St. Maksim from the times of St. Gregory Palamas. The cloisters on the Holy Mountain remembered also the exhortations of the great teacher of holy silence, St. Gregory of Sinai. At the Vatopedi Monastery, St. Maksim under the guidance of God-wise "philosophers" the Hesychasts-ascetics, learned the art of obedience to the startsy, of negating one's own will, of struggling with ideas implanted by the enemy, and of uniting the mind and heart in prayer.

Under obedience he was at times to leave the monastery. The monk Maksim was sent to the cities and towns to beg for charity for the brethren. As he recalled many years later, "during my wanderings I preached even before the so-called grandees the Orthodox faith without fear, being enlightened and strengthened by the grace of the Divine Paraclete" [3, p. 116]. St. Maksim lived not only in Greek but in Slavonic monasteries located on Mount Athos. The Slavs made up a good half among the Athonite monkhood. There he learned Church Slavonic and, possibly, spoken Russian and Bulgarian. He probably knew quite well South Slavonic liturgical texts. Several years later his pupil, Monk Siluan, says of him: "very wise in all three languages, Hellenic, Roman, and Russian, the sweetest for me" [3, p. 148].

St. Maksim the Greek spent about 10 years in the Vatopedi Monastery after which, through God's will, his road lay to the North—to Russia, where he was fated to suffer and accomplish feats for Christ's sake.

St. Maksim in Moscow

On March 15, 1515, Grand Prince Vasily III of Moscow dispatched Vasily Kopylov and Ivan Varavin on a mission to Mount Athos. They were to convey to the Protos of the Holy Mountain, Abba Simeon, his letter requesting that Abba Sabas, a translator of books, be sent to Moscow for some time and promising that he would be well rewarded for his services [1, p. 1]. It was probably Hieromonk Neophytos who had recommended Sabas to the grand prince during his earlier visit to Moscow from Mount Athos in search of material assistance. The grand prince required a translator who could make an inventory of his personal library which contained many patristic works written in Greek. He also wanted to have a translation of the Annotated Psalter.

But Abba Sabas was too old and too ill to undertake the long journey to Moscow, and, having consulted the Vatopedi brethren, the Protos decided to send to Russia a learned monk by the name of Maksim. In his letter to the grand prince the father superior of the Vatopedi Monastery of the Annunciation pointed out that Maksim was "well versed in Holy Scripture and could annotate and translate all kinds of books, both ecclesiastic and secular, having been brought up on such books from his youth, not only reading many books, like others, but studying

them profoundly" [*ibid.*, p. 40]. Hegumen Anthimos wrote he was hopeful that Maksim "would soon master the Russian language" [*ibid.*, p. 51].

Admonished by prayers and the blessing of the Athonite fathers, Maksim, accompanied by Hieromonks Neophytos and Laurentios who had visited Russia before, left for Moscow together with Russian envoys, and reached his destination in 1518.

The grand prince welcomed his guests with due honour and appointed the Kremlin Monastery of St. Michael's Miracle in Chonae their place of residence. He often conversed with them. They also had frequent meetings and discussions with Metropolitan Varlaam who was known for his ascetic life. The grand prince took the learned monk to his library and showed him his rich collection of Greek books. Amazed at this wealth of books, Maksim exclaimed: "O Orthodox Prince and autocrat, never before have I seen such great wealth of Greek philosophy as this, amassed through your royal concern for the treasures divine" [*ibid.*, p. 160]. And he embarked with great zeal on his work of bringing the library in order.

The library of the grand prince included the Annotated Psalter which Vasily wanted to be translated into Russian. But since Maksim's own knowledge of Church Slavonic was still insufficient, he was given two assistants—Dimitry Gerasimov and Vlasy, who knew Latin and German. But since neither of them knew Greek, the translation of the Psalter was done in two stages, with Maksim doing the translation from Greek into Latin, and his two assistants retranslating the text from Latin into Church Slavonic. They also employed the services of two scribes—Monk Siluan of the Trinity-St. Sergy Monastery and Mikhail Medovartsev.

In some places Maksim departed in his translation from the commonly used Slavonic text of the Psalter. He did this, he explained, "not from arrogance or pride, but from zeal for perfection and love of truth" [*ibid.*, p. 173].

It was with humility that he wrote to the grand prince: "A book as full of merits as this one, should have a translator more experienced in the verbal art, who could not only worthily convey the profound words of men wise-in-God but replenish that which had been stolen by time and the ignorance of scribes, and restore the damage. For although we are Greeks ourselves and have studied under famous teachers, we are still incapable, through the coarseness of the mind, of sharing in the divine insights of the Enlightener Jesus, of which only men of lofty virtue are worthy." Maksim ascribed the successful completion of his work to the action of God's grace: "I have managed, against all hopes, to bring this most difficult work to an end, because, to tell the truth, this is a gift of God, of His wise goodness and power, which has nothing to do with my unworthiness and impotence" [*ibid.*, p. 174].

The grand prince submitted Maksim's translation to Metropolitan Varlaam for approbation. We read in

Skazanie o Maksime (Tale about Maksim): "After several days, the metropolitan came to royal chambers with all his entourage and accompanied by a cleric carrying the newly translated Psalter, and everyone praised it, calling it a source of piety" [*ibid.*].

Vasily III lavishly rewarded the translator and gave icons and money and clothes to his companions Neophytos and Laurentios and sent with them rich donations to the Great Patriarch. But he refused permission for Maksim himself to return to the Holy Mountain and charged him with translating the commentaries of the Holy Fathers on the Acts of the Apostles.

St. Maksim the Greek carried out this work together with Vlasy "a translator from Latin and German" completing the translation on March 27, 1521. Later that year he translated from Greek into Church Slavonic chapters from the Nomocanon of Patriarch Photius with commentaries by Iohannes Zónaras, Theodore Balsamon, Demetrius Chomatinus, Matthew Blastares and Armenopoulos for Russian Nomocanon compiled by Vassian Patrikeev with the blessing of Metropolitan Varlaam. In 1523, St. Maksim translated together with Silbanos the Discourses of St. John Chrysostom on the Gospel of St. Matthew and of St. John "with the blessing and through the zeal and cares of the new Metropolitan Daniil" [*ibid.*, p. 175]. He also did several smaller translations, including those of the 3rd and 4th chapters of the Second Book of Esdras, excerpts from the Book of Daniel, the Book of Esther, excerpts from the books of the Minor Prophets with commentaries and three works of Simeon Metaphrastes: *Life of the Theotokos*, *Sermon on the Miracle of the Archangel Michael* and *Life of Dionysius the Areopagite*.

At the same time St. Maksim revised and corrected the Annotated Gospel and liturgical books: Horologion, the Festal Menaion, the Apostle and Triodion. He wrote: "When it fell to me, a sinner, to correct the Triodion, I conveyed my translation in Latin to your translators, Dimitry and Vlasy, because I did not know your language well enough" [*ibid.*, p. 176]. He discovered many flaws in liturgical books, including mistakes distorting the dogmata. He wrote: "There had occurred some lamentable errors: some from the misunderstandings on the part of the former translators of eternal memory, others from the copyists of books, unskilled in the intricacies of grammar and understanding thereof" [*ibid.*, p. 178].

The cell of the learned monk attracted many educated Russian noblemen and influential people like Monk Vassian (Prince Patrikeev), princes Petr Shuisky and Andrei Kholmsky, boyars Ivan Tokmakov, Vasily Tuchkov, Ivan Saburov and Fedor Karpov. Having acquired a good command of Russian, Maksim the Greek learned much during these meetings and discussions about Russian history and Church, state and public life.

He took close to heart the negative sides of Russian life, such as a poor understanding of the Orthodox dogmata, emphasis on the ritual which

obscured for many the importance of the inner spiritual effort, the spread of superstitions and fascination with astrology at the court of the grand prince.

The saintly monk responded to all these deplorable phenomena in his *Sermons*. In his theological writings he championed the Orthodox doctrine against the heresy of the Judaizers which still lingered on: *Sermon on the Nativity... of Jesus Christ, On the Veneration of Icons and of the Mother of God*—a total of 5 such *Sermons*, which later appeared in hand-copied collections under the heading *Against the Lutherans*. In his *Sermon on the Nativity...* St. Maksim proved the divinity of Jesus Christ on the strength of His miracles and prophecies, and of the fact that the preachings of the Apostles have spread throughout the world.

Several of his works were devoted to polemics with “the Latins”. His chief adversary who championed a union of the Roman Catholics and Orthodox was Nikolai Bulev, a court physician and astrologer who arrived in Russia in 1506. He sent to Maksim three letters advocating Roman Catholicism. The arguments advanced by Nikolai Nemchin (the German), as Bulev was commonly known in Moscow, swayed in favour of a church union Boyar Fedor Karpov, one of the best educated men at the court of the Moscow Grand Prince. He asked Maksim to expound to him “in an epistle” his opinion concerning the views of Nikolai Nemchin.

In reply to this request Maksim wrote two *Sermons Against the Latins on the Inadmissibility for Anyone to Add Anything to or to Detract from the Divine Confession of the Pure Christian Faith*.

Refuting arguments in favour of Roman Catholic theology, St. Maksim also wrote *Sermon on the Procession of the Holy Spirit, Sermon of Praise for the Holy Apostles Peter and Paul, with the exposure of the Three Great Latin Heresies and Sermon Against the Seductive Writings of Nikolai Nemchin*.

In his works St. Maksim opposed the Roman Catholic doctrine of the procession of the Holy Spirit, which he saw as the root cause of their erroneous views, and the Catholic doctrine of the Purgatory and the use of unleavened church bread. Addressing the Latins he wrote: “And if you desire not out of hypocrisy, but in all truth to be united with us, then you should cast out the barriers that divide us, by which I have in mind the blasphemous clause (*Filioque*): stop using unleavened bread for the mysterious offering as advocated by the heretic Apollinarius; depart from the pernicious heresy of Origen alledging that a purifying fire acting over a number of years, cleanses the souls from their sins and thus conveys them into Life Eternal” [*ibid.*, p. 239].

Apart from propagating the idea of a Church union among the Orthodox noblemen wavering in their faith, Nikolai Bulev encouraged their interest in astrology. Among his converts was the Boyar Fedor Karpov mentioned above who was carried away by

“the secret astrological science” and turned in his confusion to St. Maksim seeking his advice. In his *Epistle* the latter exposed the unchristian essence of astrology. He carried on polemics with the advocates of astrology in his works *Sermon on That It Is Divine Providence, and Not the Stars and Their Cycle That Arranges All Human Happiness, Sermon Against Nikolai Nemchin, an Enticer and Astrologer* and several others.

New apocryphal writings reached Russia from the West in the early 16th century. One of these works, the *Lucidarius* (translated from German) compiled in the 12th century by the chaplain of Duke Henry Leo, became very popular with the Russian reading public. St. Maksim made a detailed analysis of this work, which summed up the cosmological views of the Middle Ages. He warned that the author’s views were more “Platonic and Aristotlean” than Christian and contrasted to them the quests for truth of St. John of Damascus as “being in the liking of heavenly beauty and nourishments of Paradise, sweeter than honey”... and the answers of St. Athanasius of Alexandria to Prince Antiochus “filled with every manner of wisdom and truth...” [*ibid.*, p. 344].

The critical analysis of books that enjoyed considerable popularity among the Muscovite elite aroused ill feelings towards the learned Greek monk. His attacks on the poor knowledge of the basic truths of Orthodox faith, excessive reliance on ritual alone divorced from internal spiritual effort and vain hopes of attaining salvation through external piety aroused anger and indignation. Maksim was accused of disrespect for the sacred traditions and even of heresy. The greatest personal danger to him came from his becoming involved in the protracted but still acute controversy over monastery lands which split church hierarchs, monks and the secular ruling elite.

St. Maksim took the side of the “non-possessors”, the followers of St. Nil of the Sora. He wrote: “Nothing can brutalize us more than possession of property in the manner of the lords, because the soul cannot serve two masters, God and mammon, at one and the same time, just as you cannot look one eye down on the ground and skywards with the other, but look either up or down with both” [*ibid.*, p. 417].

In his work *Contest Concerning the Known Monastic Way of Life* written in the form of a dialogue, the views of the two opposite parties are expressed by the characters—Philoctemon “a lover of property”, and Actemon, a “non-possessor”. The author’s own views are voiced by Actemon. When Philoctemon argues that the levites and priests of the Old Testament owned possessions and received the tithes, Actemon replies: “The Old Testament has passed and now everything is new” [*ibid.*, p. 419] citing an example of hermits of old. “Greed is the root of all evil”, he goes on to say. “It is much better and more salvific for those keeping the rules of monastic life for Christ’s

sake to walk from town to town and from country to country, and should they suffer abuse and dishonour, bear this with gratitude according to the Commandment of the Saviour, rather than wallow in silver and gold and be surrounded with lands and villages contrary to the Lord's Commandment" [ibid.].

In his denunciations of the brethren of monasteries which owned land, St. Maksim ran into exaggerations which was a result of his insufficient knowledge of the Russian conditions. We also have testimonies of the other kind, such as those of the spiritual writer Zinoviy Otensky who wrote: "Tears fill my eyes from the pity that fills my heart when I recall the way these monks live who are denounced for the ownership of villages: the skin on their palms is cracked from hard work, their hands and legs are swollen, and their faces haggard; tax collectors torment them; they have less money than a beggar; their food is bread baked of coarse oats, ground rye, hot meals of cabbage leaves, vegetables—beetroot and turnip, and their dessert is of berries of mountain ash and guelder rose" [2, p. 31].

The "Dismissal" of St. Maksim the Greek

St. Maksim stood in no personal danger from his enemies at the court of grand prince as long as the metropolitan's throne was occupied by Vladyka Varlaam, who was well disposed towards him. The metropolitan was a follower of St. Nil of the Sora and shared the views of the trans-Volgan hermits. But in 1521 the metropolitan fell into disgrace with the grand prince, was dethroned and banished to the northern Kamenny Monastery of the Transfiguration. His place was taken by Metropolitan Daniil, a disciple of St. Iosif of Volokolamsk who had for seven years held the post of the father superior in the Volokolamsk cloister after its founder's demise.

The new metropolitan disliked St. Maksim for his support of the non-possessors. But probably another and even more weighty reason for this hostility was that St. Maksim, who favoured the Greek stand on relations between the Russian Church and the Constantinople Patriarchate, did not regard as fully legitimate the instalment of the Moscow Patriarch independently of the Ecumenical Patriarch.

In reply to his protesting questions, he was told that Russian metropolitans could be installed by Russian bishops themselves on the strength of a blessed charter granted by the Ecumenical Patriarch. But hard as they tried, they were unable to find and produce any such document. St. Maksim was sharply critical of the common Russian opinion that the most sacred places of the East became desecrated after years of being "within the domain of the pagan king of the godless Turks".

The displeasure of Metropolitan Daniil with St. Maksim the Greek spilled into an open quarrel after the latter turned down the metropolitan's request to translate into Russian the *Ecclesiastical History*

of Theodoret of Cyrrihus. St. Maksim explained his refusal by the fact that the book contained many quotations from heretical texts which could confuse common people and do them spiritual harm.

The saint's position became especially vulnerable when he brought upon himself the displeasure on the part of Vasily III. Having no children from his marriage with Grand Princess Solomonia Yuryevna, the grand prince, acting with the consent of Metropolitan Daniil, decided to divorce her, force her to take the veil and then remarry. St. Maksim wrote a bold letter advising him against the step: "Only he can be honoured as a true autocrat, O Most Orthodox Tsar, who rules his subjects in truth and according to the law, and as for the unspoken lusts of your heart, try and overcome them within yourself. Because he who is vanquished by them, such a one is not a living image of the Heavenly King, but only a human likeness of the wordless nature" [ibid., p. 32].

The proud autocrat never forgave St. Maksim his audacity. Taking advantage of royal displeasure, St. Maksim's enemies started accusing him of political disloyalty, and began spying upon him. Because of his formal status of a Turkish subject, which he retained during his stay in Russia, he had meetings and discussions with the Turkish Ambassador, a person of Greek nationality. One can assume that during these meetings St. Maksim discussed prospects of his return to Mount Athos, but his enemies used them as a pretext for accusing him of preparing an anti-Russian plot with the Turks.

He was also accused of associating with disgraced persons, and particular suspicions were aroused by his frequent meetings with Boyar Bersen-Beklemishev who expressed dissatisfaction with the way the grand prince ran his court* and Deacon Fedor Zhareny. Both of them were arrested on charges of treason. The lay-brother of St. Maksim, Athanasios (a Greek) was called for questioning. Finally St. Maksim himself was summoned for questioning.

After an investigation Bersen-Beklemishev was beheaded, Deacon Fedor Zhareny lost his tongue and St. Maksim was jailed for further investigation.

Several months later, in April 1525, a council was called in the tsar's chambers to try Maksim the Greek. It was attended by Grand Prince Vasily III in person with his brothers Yury and Andrei, Metropolitan Daniil, archbishops and bishops, archimandrites and hegumens, boyars and military commanders.

The role of the public prosecutor at the trial was assumed by Metropolitan Daniil who charged the defendant with heresy. This was traced in poorly worded phrases and direct mistakes in St. Maksim's translations and corrections of books which he made

* During meetings with St. Maksim the boyar warned him that the grand prince would never let him out of Moscow as a clever foreigner who has seen a great deal during his years in Russia and could divulge all these things on his return to Mount Athos [1, p. 468].

because of his still inadequate knowledge of the Church Slavonic and Russian languages. The central charge was that "where it used to be written in the books here: 'Christ ascended into heaven, and sat on the right hand of the Father', and elsewhere: 'sitting on the right hand of the Father', he blotted this out, or erased, and wrote instead: 'and had sat on the right hand of the Father'" [3, p. 90].

The erroneous choice of the tense in the translation was made by St. Maksim because of his inadequate knowledge of the Slavonic grammar. At the trial he insisted that he saw no difference between these various wordings, something that was interpreted by his judges as unrepentant persistence in heretical blasphemy against the Saviour.

He was sentenced to be banished to the Volokolamsk Monastery of St. Iosif and was taken there in full secrecy so that many simply did not know whether he was still alive. In the monastery he was imprisoned and two of the brethren, Starets Tikhon Lenkov, and Hieromonk Iona (as his father confessor), were made personally responsible for him, "for the sake of conversion, and repentance and correction" [*ibid.*, p. 68].

Metropolitan Daniil ordered Hegumen Nifont, his former disciple, to keep a close eye on "the impious and abominable and crafty Monk Maksim the Greek... That he be confined to a solitary cell and not permitted to leave it under any pretext... And no one should be permitted to speak with him, neither churchmen, nor laymen, nor monks of that same or any other monastery, nor should he be permitted to write or instruct anyone in writing, send or receive any messages, maintain friendship with anyone, or intercession from anyone, but remain alone in silence and repent his madness and heresy... And should he fall ill or become mortally ill, let him receive Holy Communion, but should he get better, let him remain uncommunicated" [*ibid.*, p. 122].

To please the metropolitan, the hegumen insulted his prisoner and made life difficult for him. The monastery brethren were also hostile regarding St. Maksim as a friend and follower of the hated Vassian who took a negative attitude towards the memory of the founder of the cloister—St. Iosif of Volokolamsk. The prisoner languished for six years in his small and stale cell, suffering from smoke, cold and hunger. Finally, "he became ill in the eyes and legs from the extreme confinement of his cell" [4], and had fits of unconsciousness now and then. But the hardest of all his privations was the denial of Holy Communion.

However, the Lord did not leave the prisoner without consolation. Exhausted by the trials and tribulations that fell to his lot, he saw God's Angel in a vision Who said: "Endure, O abba, for through this temporary pain thou wilt escape the eternal torments" [2, p. 35]. Filled with joy from his vision, the prisoner composed a Canon to the Holy Spirit the Paraclete. They discovered it later written with charcoal on the walls of his cell.

The Canon to the Paraclete opens with troparia echoing the sufferings of its author and also of the angelic consolation that was granted him: "Just as Israel was nourished in the desert in times of old with manna, so also, O Master, fill my soul with the Most Holy Spirit, that through Him I serve Thee God-pleasingly in Thy sight. With Thy bodiless host do also I, who is dust and ashes, dare sing the trice-holy hymn unto the Trinity and the One of all goodness" (Canticle 1, troparia 1-2) [*ibid.*, p. 109].

The Canon ends with a prayer unto the Most Holy Spirit: "Accept, O Master, gracious Paraclete, One of the Holy and worshipped Consubstantial and Undivided Trinity, this unworthy prayer which Thou hast willed to be offered unto Thee from a man sinful and condemned: and forgive my sins, voluntary and involuntary, cleanse me from my secret ones, and spare Thy servant from the alien ones. Have good will unto me, sinful and unworthy, and visit my impotent soul with Thy grace, and assuage its sorrows..." [*ibid.*, p. 121].

In 1531, St. Maksim was again summoned for another council trial. And again it was Metropolitan Daniil himself who brought charges against him. Starting out with treason charges, based either on outright false witness or misrepresentation of the intentions of the accused, the metropolitan passed on to things that hurt him most on a personal level. He said: "You yourself told various people: 'Here in Moscow people say "Many Years" to the grand prince and the metropolitan, and curse heretics. But they curse themselves for they are acting contrary to the Scriptures and the Canons: the metropolitan is installed by the Moscow bishops themselves, and not in Constantinople from the Patriarch'" [3, p. 98]. As we know, St. Maksim did indeed denounce as unlawful the fact that metropolitans were installed in Moscow without the agreement of the Ecumenical Patriarch. The Greek East did not approve of Moscow's Church autocephaly and although the patriarchs maintained links with the Metropolitan of Moscow, the autocephalous status of the Russian Church was formally recognized only simultaneously with the establishment of the Moscow Patriarchate.

St. Maksim was also charged with witchcraft. It was said that he wrote some magic Hellenic words upon his palms and, pointing his palms at the grand prince and at many other people, attempted to enchant them [*ibid.*].

Metropolitan Daniil also accused St. Maksim the Greek of siding with the non-possessors: "And you, Maksim, reproached and denounced the holy, catholic and apostolic churches of God and cloisters for having possessions, and serfs, and income, and villages. And your monasteries on the Holy Mountain and churches and monasteries in other place in your land also have villages, and it is also said in the Scriptures and patristic writings that these possessions should be kept by holy churches and monasteries" [*ibid.*, p. 99].

The final charge against St. Maksim was that of

refusing to repent: "And even while living in punishment at St. Iosif's monastery... you told Tikhon and Hieromonk Iona: 'Since my birth and to this day I am clean of any sins and have no guilt upon me, they keep me for nothing and without any guilt...' And you, Maksim, always justify yourself and praise boastfully without admitting a single sin and transgression since coming from your mother's womb, showing no repentance, confession or improvement from your blasphemies against the Lord God and His laws... And you have now added to the number of your blasphemous guilts and you must tell us what you discussed with your associates and advisers, and what plans you hatched, and how you acted against Orthodox faith" [*ibid.*, pp. 99-100].

Replying to these charges, St. Maksim said: "It is with none, my lord, that I said blasphemies on God and His Most Pure Mother, or Orthodox faith, nor have I written any, or told others to do so" [*ibid.*].

This was followed by fresh accusations involving blasphemous expressions discovered in his translations made 10 years before the trial.

Questioned at the trial was also Mikhail Medovartsev to whom St. Maksim had dictated his translations. He was accused of failing to report that St. Maksim was deliberately distorting the books he translated.

All through the trial St. Maksim acted with due humility, burst into tears, bowed to the ground and begged for mercy. The other accused standing trial was the Prince-Monk Vassian Patrikeev. He refused

to humble himself before his accusers, replied to questions in a curt and arrogant manner and bitterly denounced church authorities. He was imprisoned in St. Iosif's Monastery where he died a prisoner several years later. As for St. Maksim, he was transferred from the Volokolamsk Monastery to the Otroch Monastery of the Dormition in Tver and placed in the care of Bishop Akaky of Tver. His associates were also punished: Sabas was banished to Zosima's Hermitage, Vologda Territory, Siluan exiled to Solovetski Monastery on the White Sea and Mikhail Medovartsev was exiled to Kolomna.

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(to be continued)

On the Boundaries of the Church*

It is very difficult to give a precise and clear-cut definition of dissent or schism (I draw a dichotomy between the "theological definition" and the simple "canonical description". For dissent in the Church is always something contra-dictory and un-natural, a paradox and an enigma. For the Church is unity. And her entire existence is in this unity and unification, for the sake of Christ and in Christ. *For by one Spirit are we all baptized into one body* (1 Cor. 12. 13). And the prototype of this unity is the Triune Consubstantiation. The benchmark of this unity is catholicity (or sobornost), when the impermeability of personal consciousness is lessened and even removed in perfect like-mindedness and unanimity, and there is one heart and one soul in a multitude of the faithful (cf. Acts 4. 32).

Dissent, on the other hand, is disunity, isolation and the loss and denial of conciliarity. The spirit of dissent is the direct opposite of ecclesiasticism. The issue of the nature and meaning of religious divisions and schisms was raised in all its poignancy in the memorable baptism controversies of the 3rd century. And St. Cyprian of Carthage with intrepid consistency developed at the time the teaching of the complete absence of grace of any schism and precisely as a schism. The entire meaning and entire logical emphasis of his arguments lay in the conviction that the Sacraments are established in the Church. Consequently, it is only in the

Church that they are and can be administered—in inter-communion and conciliarity. It is for this reason that any violation of conciliarity and unity thereby immediately leads one beyond the final boundary, to the absolute "outside".

For St. Cyprian any schism is a lapse from the Church, from the sacred and holy land where alone the baptismal source lies, where the spring of salvific water spurts (*quia una est aqua in ecclesia sancta*,—St. Cyprian, *Epist. LXXI*, 2). The teaching of St. Cyprian on the absence of grace in schisms is only the reverse side of his teaching on unity and conciliarity... This is neither the time nor the place to recall and retell Cyprian's conclusions and proofs. Everyone remembers and knows them, should know them, or should have remembered them. They have not lost their meaning to this day... The historical impact of St. Cyprian was lengthy and strong. And, strictly speaking, the teaching of St. Cyprian has never been debunked in its theological premises.

Even Augustine was not that far removed from Cyprian. He debated with the Donatists, not with Cyprian himself, and did not reject Cyprian, and he argued more about practical measures and conclusions, for that matter. In his discourses on Church unity and unity of love as a necessary and decisive condition for the salvific action of the Sacraments Augustine in effect merely repeats Cyprian, using new words... Cyprian's practical conclusions were not accepted and absorbed by the Church consciousness. How, then, was this possible if the prerequisites were not questioned or challenged?...

There is no need to delve into the details of the rather

* This article was published in Russian in the journal *Put* (Paris, 1934, pp. 15-26). For the theology of Archpriest George Florovsky see the article by Fr. Ioann Sviridov in *JMP*, 1989, No. 4.

unclear and muddled history of the canonical attitudes of the Church to schismatics and heretics. Suffice it to establish that there are instances when the Church makes it clear by her very actions that the Sacraments are significant in schisms, too, even among heretics, that the Sacraments can be administered **outside the Church's own canonical bounds as well.**

The Church usually accepts those who come from schisms or even heresies, **not through Baptism.** Obviously, it is implied or assumed that they have already been baptized earlier in their schisms and heresies. In many instances the Church accepts would-be members **without chrismation**, and clerics often **"in their holy order"**, which should all the more be understood in terms of recognition of the importance or reality of the respective rites conducted with regard to them **"outside the Church"**. However, if the Sacraments are administered, it is only by the Holy Spirit...

Canons establish or reveal some mystical paradox. By means of her actions the Church in a way attests to the fact that her mystical territory stretches beyond the canonical threshold, that the **"world which is without"** does not begin right away...

St. Cyprian was right in claiming that Sacraments are administered solely in the Church. But he defined this **"in"** hastily and in too narrow a sense. Should it not be understood differently: **the Church is where Sacraments are administered?...** St. Cyprian proceeded from the tacit assumption that the **canonical boundary of the Church exists always and therefore the border is charismatic.**

It is this unformulated identity that was not confirmed by the conciliar consciousness. As a mystical organism, as the mystical *body of Christ*, the Church cannot be described adequately in canonical terms or categories alone. Nor can the true limits of the Church be established or identified solely according to canonical signs or milestones. Very frequently the canonical border indicates the charismatic one as well, and that which is bound on earth is tightened into an insoluble knot in Heaven as well. But not always, and even less so right away.

In her sacramental or mystical existence the Church surpasses canonical measures altogether. For this reason the canonical chasm does not mean immediate mystical desolation and abatement... Everything that Cyprian said about Church unity and the Sacrament can and should be accepted. However, one should not draw the final outline of the ecclesiastical body along canonical points alone...

It is here that a general question and doubt arise. Should these canons and acts be generalized theologically? Can they be assumed to have theological or dogmatic motives and justifications? Or are pastoral discretion and condescension alone reflected in them instead? Should the canonical way of action be understood more in the sense of a condescending silence about the absence of grace than in the sense of recognition of reality or importance of schismatic ritual acts? Therefore, it would hardly be sensible to involve or introduce canonical facts into theological argumentation... This objection is linked with the theory of **"economy"**...¹ Οἰκονομία is a very polysemantic term in the usual ecclesiastical use. In the broadest sense **"economy"** covers and means the entire endeavour of salvation (see: Col. 1. 25; Eph. 1. 10; 3. 2, 9). The Vulgate usually translates it as *dispensatio*.² In the canonical language οἰκονομία did not become a term. It is more a descriptive word, some general characterization: οἰκονομία is pitted against ἀκριβεία as some relaxation of church discipline, as some **"deletion"** or exception from the **"strict law"** (*jus strictum*) or from a general rule. And the motive force of **"economy"** is precisely **"philanthropy"**, pastoral discretion and pedagogical calcula-

tion—always an argument proceeding from working usefulness.

"Economy" is more a pedagogical principle than a canonical one. It is a pastoral correction of a canonical consciousness. And each individual pastor can and should exercise **"economy"** in his parish, and this applies even more to individual bishops and the episcopacy as a whole. For **"economy"** is **pastorship**, and **pastorship** is **"economy"**... Herein lies the entire strength and vitality of the **"economic"** principle. But this is also its limitedness. Not every issue can be raised and solved on the basis of **"economy"**... The question that suggests itself is whether one can raise the issue of schismatics and heretics as an issue of **"economy"** alone.

Of course, since we are dealing with the acquisition of wayward souls for catholic truth, and methods of bringing them *unto the knowledge of the truth*, all action **must be "canonical"**, i.e., pastoral, co-sacrificing, loving. It is appropriate to leave 99 sheep to look for one that is lost... The more so, complete sincerity and straightforwardness is required here... And this unequivocal exactness, strictness and clarity, i.e., precisely ἀκριβεία is required not only in the sphere of dogmata, for like-mindedness cannot be attained otherwise. Exactness and clarity are necessary first and foremost in mystical diagnosis. It is for this reason that the issue of administration of the sacraments by schismatics and heretics should be raised and discussed on the basis of the strictest ἀκριβεία. For here there is not so much *quaestio juris* as *quaestio facti*, and the question of mystical fact and sacramental reality. What we are dealing with is not so much **"recognition"** as diagnosis; what is needed is precisely to **learn or identify**...

It is with the radical viewpoint of St. Cyprian that **"economy"** in this issue is the least compatible. If graceless emptiness begins immediately beyond the canonical limits of the Church, and the schismatics were not baptized altogether and still abide in pre-baptismal darkness, then perfect clarity, strictness and persistence is all the more necessary in the Church's actions and judgments. And any **"condescension"** here is inappropriate and simply impossible, and any concessions are impermissible... May it be assumed in fact that the Church accepts schismatics and even heretics into her community **not through Baptism** only to make their decisive step easier for them? ...In any event, this would be dangerous and hasty tractability. This would most likely be indulgence of human weakness, vanity and lack of faith, and the indulgence all the more dangerous in that it creates the entire semblance of ecclesiastical recognition of the schismatic Sacraments of rites as being valid, and not only in the perception of schismatics or outsiders but also in the consciousness of the Church majority itself and even the Church authorities. What is more, the reason this manner of action is used is that it creates this semblance... Were the Church truly certain entirely that Baptism is not administered in schisms and heresies, for what purpose would she reunite schismatics **without Baptism**?... Only to thus rid them of false shame in their open admission that they were not baptized?... Can such a reason be considered fitting, convincing and blessed?... Is it really to the benefit of the new members to reunite them through ambiguity and pretermission?... Metropolitan Antony of Volyn responded with complete frankness to the justly puzzling question: cannot Jews and Moslems, by analogy, be admitted to the Church **"by economy"**, **without Baptism**? He contended: **"All these neophytes, as well as those baptized in the name of Montanus or Priscilla, themselves will not have pretensions to joining the Church without immersion and uttering the words: in the name of the Father, etc.**

"Owing to a vague understanding of ecclesiastical grace, only those schismatics and heretics whose Baptism, liturgy and hierarchical structure differ little externally from those of the Church can have such claims, as it is an affront to them, when turning to the Church, to be equated with pagans and Jews. That is why the Church was condescending to them in their infirmity and did not administer to them the external act of Baptism, bestowing upon them this grace in the second Sacrament".³

I am recopying this tirade in sorrowful confusion. From the arguments of Metropolitan Antony it would be logical to draw a conclusion that would be the opposite of his. To bring the infirm and unreasonable "neophytes" to the clear understanding of ecclesiastical grace which they lack, it is all the more imperative and appropriate to **"administer to them the external act of Baptism"** instead of giving, by feigned adaptation to their sensitivity, them and many others not only a pretext but also grounds for continuing to be deceived by the ambiguous fact that their "Baptism, liturgy and hierarchical structure differ little externally from those of the Church". The question is: Who gave the Church this right not even to change but to abolish outright the "external act of Baptism", it being effected in such instances only mentally, implicatively or intentionally, during the administration of the "second Sacrament" (to an unbaptized person...)?

Of course, in special and extraordinary cases the "external act" ("form") can even be abolished, such as the baptism of martyrdom with blood or even the so-called *baptisma flaminis*. However, this is permissible only in *casu necessitatis*. There is hardly any analogue here to systematic pandering of others' touchiness and self-delusion...

If "economy" is pastoral discretion which leads to the benefit and salvation of human souls, in this instance one could speak only of "economy inside out". This would be a deliberate lapse into ambivalence and vagueness for the sake of external success, since no internal ecclesiasticisation of "neophytes" can occur with such pretermission. One could hardly impute such a depraved and vile intention to the Church. In any event, the practical result of this "economy" should be considered quite unexpected, for most members of the Church have arrived at the conviction that schismatics administer the Sacraments, too, and that schisms also have a hierarchy that is significant (although banned [for ministry.—Ed.]). It is proving to be too difficult to identify and differentiate the true intention of the Church in her actions and canons. And from this standpoint an "economic" interpretation... of these canons has to be considered implausible... Still more difficulties are caused by this "economic" interpretation... on the part of its theological premises. One can hardly acknowledge the power and right of the Church to impute, so to speak, that which was not to that which was, to turn "the insignificant into the significant"⁴ "on the basis of economy"... Then the issue of the possibility of accepting schismatic clerics "in their holy order" proves to be especially acute.

In the Russian Church people coming from Roman Catholicism or Nestorianism or the like are admitted to the community "through repudiation of the heresies", i.e., in the Sacrament of Penance. The bishop gives clerics absolution, thereby lifting the ban on the schismatic cleric. The question is: Is it permissible that in this remission and absolution of sins, Baptism, Confirmation and ordination of a deacon or priest, or sometimes even a bishop are administered silently (and even secretly), **without any "form"** or clear and distinctive "external act" which would provide an indication of what sacraments are being administered?

There is a dual vagueness here: on the part of the motives and on the part of the fact itself. Can, in fact, the Sacraments be administered solely by dint of "intention", without a visible act? Hardly. And not because some self-sufficing or "magic" effect belongs to "form", but precisely because in the administration of Sacrament "external acts" and the inspiration of grace are substantially **indivisible and indissoluble...**

The Church is a treasure-trove of grace, of course, and she is invested with the power to guard and bestow these grace-endowed gifts... However, the authority of the Church does not apply to the very fundamentals of Christian existence... And it is hardly possible to think that the Church has the right, "on the basis of economy", to admit to ministry **without ordination** the aforementioned clerics of schismatic faiths, who have not even preserved "apostolic succession", filling in not just gaps but precisely the complete absence of grace only on the basis of authority, intention and recognition—unsaid, at that...

Is not the entire sacramental structure of the Church too loose and vague in this interpretation?... And even A. Khomyakov was probably not cautious enough when in defence of the new Greek practice of accepting reunited Roman Catholics through Baptism he wrote to V. Palmer: "All the Sacraments can ultimately be administered only in the precincts of the Orthodox Church. **What forms they are administered in is secondary.**"

"A sacrament is renewed through reconciliation (with the Church) or is completed by virtue of reconciliation; an imperfect heretical rite receives the fullness and perfection of an Orthodox Sacrament. In essence [*virtualiter*], the repetition of preceding Sacraments consists in the very fact or rite of reconciliation. Consequently, **even though it is unnecessary**, the visible repetition of Baptism of Chrismation is not of a delusive nature, but attests to a difference of rite, not of notions..."⁵

Here the thought becomes double. "Repetition" of a Sacrament is not only superfluous, it is impermissible. If, however, there was no "Sacrament" but an "imperfect heretical rite" was performed earlier, the Sacrament must be **administered for the first time**, with full openness and candidness. In any event, the Catholic Sacraments are not only rites, and can one treat the "external" facet of the administration of the Sacraments with such disciplinary relativism?...

An "economic" interpretation of the canons could be convincing and plausible only with direct and completely clear proofs. And yet, it is usually buttressed precisely by indirect data and more often than not fabrications and conclusions. An "economic" interpretation is not Church teaching. It is merely a theologoumenon, late and controversial, that emerged during the period of theological confusion and decline, in a hasty striving to break off with Roman Catholic theology as sharply as possible...

Roman Catholic theology permits and recognizes that a significant hierarchy remains in schisms and even "apostolic succession" is preserved in a way, so under certain circumstances Sacraments can be administered, and they are administered among schismatics and even heretics. The main prerequisites for this sacramental theology were established rather definitively by St. Augustine. And the Orthodox theologian has every reason to consider Augustine's theology in his doctrinal synthesis... The first point that arrests attention is the fact that Augustine organically links the significance of the Sacraments with the general teaching on the Church. For Augustine, the validity of the Sacraments that are administered among the schismatics means the uninterrupted nature of ties with the Church. He directly claims that the **Church functions** in the Sacraments of the schismatics: she gives birth to some **within herself**, and to others **without**, and

the reason schismatic Baptism is significant is that the Church administers it (see: S. Augustine. *De bapt.*, 1, 15, 23). What is significant in the schism is what is in them from the Church, what remains in their hands as a heritage and shrine of the Church, and what still links them with the Church, in *quibusdam rebus nobiscum sunt*... Church unity is created by a dual bond: the *unity of the Spirit* and the *bond of peace* (Cf.: Eph. 4. 3).

It is this *bond of peace* that is torn asunder and abrogated in schism and division, but *unity of the Spirit* in the Sacraments still does not end. Herein lies the unique paradox of schismatic existence: a schism remains united with the Church in the grace of the Sacraments; this turns into condemnation since love and conciliar reciprocity become exhausted. Linked with this is the second main dichotomy of St. Augustine — the dichotomy of the “validity” (or “reality”) and the “efficacy” of the Sacraments.

The Sacraments of the schismatics are *valid*, i. e., they genuinely are Sacraments. But these Sacraments are in-effectual (*non-efficacia*) by virtue of the actual schism or division. For in a schism or division love exhausts itself, and outside love salvation is impossible... There are two facets to salvation: the objective action of grace and the subjective feat of fidelity.

The Holy and consecrating Spirit still breathes in schisms. But healing is not effected in the stubbornness and infirmity of a schism. It is incorrect to say that in schismatic rites nothing is administered at all for, if we acknowledge in them empty actions and words deprived of grace, they are thus not only empty but turn into some profanation and forgery. If the rites of schismatics are not Sacraments, they are a sacrilegious caricature. And then neither “economic” passing over in silence nor “economic” concealment of a sin is possible.

A sacramental rite cannot be only a rite, one that is empty but innocent. A Sacrament is administered efficaciously... Nor can it be said that Sacraments were “used” in schisms. The reason is that Sacraments are not “acts of magic”... The Eucharist can also be taken “unto judgment or unto condemnation”. This, however, does not deny the reality or “validity” of the Eucharistic rite itself... The same can even be said of Baptism: baptismal grace must be renewed in constant labour and ministry, otherwise it will remain “in-effectual”. From this standpoint St. Gregory of Nyssa energetically exposed the habit of postponing Baptism until one’s dying hour or until one’s declining years, at least so as not to soil the baptismal raiment. He shifts the accent: Baptism is not only the end of a sinful existence; it is most of all the beginning.

Baptismal grace is not only the remission of sins; it is also the gift and earnest of a feat. A soldier’s name is registered in the military rolls. But his honour lies in his feats, not only his rank. And what does Baptism without feats mean?... This is what Augustine wants to say by drawing a distinction between “character” and “grace”. In any event, a sort of “sign” or “imprint” remains on each baptized person, even if he lapses or retreats, and at the Last Judgment each will be responsible for this “sign”, or earnest. The baptized differ from those who have not been baptized even when baptismal grace has not blossomed in their feat and acts, if they have lived corrupt, wasteful lives. It is an indelible imprint of divine contact...

This clear-cut differentiation between two indivisible factors of sacramental existence — divine grace and human love — is typical of Augustine’s entire sacramental theology. But a Sacrament is administered by grace, not love. However, man is saved in freedom, not in coercion, and that is why

grace is somehow not kindled in a life-giving flame outside of conciliarity and love...

How the action of the Spirit continues beyond the canonical confines of the Church is still unclear. How significant are the Sacraments outside of intercommunion?... Abducted Sacraments, Sacraments in the hands of thieves... Latter-day Roman Catholic theology responds to this question with teaching on the efficacy of the Sacraments *ex opere operato* (the opposite of *ex opere operantis*). Augustine does not draw a dichotomy here. But he understood the importance of the Sacraments outside canonical unity in the same sense. After all, *opus operantum* means above all a Sacrament’s independence from the personal action of the clergyman, for the Sacrament is administered by the Church, and in her Christ is the High Priest.

The Sacraments are administered through the prayer and action of the Church — *ex opere orantis et operantis Ecclesiae*. It is in this sense that the teaching on the significance of *ex opere operato* should be accepted... For Augustine it was not that important that schismatics’ Sacraments were “illegal” and “inadmissible” [*illicita*]; what is much more important is that schism is a squandering of love... However, divine love surpasses and surmounts human non-love. And within schisms (even among heretics) the Church continues to effect her saving and consecrating action...

Perhaps it should not be said that schismatics are still in the Church; in any event, this is not very precise and it sounds ambiguous. It is more correct to say that the Church continues to function in schisms, “in expectation of the mystical hour when the stubborn heart is kindled in the warmth of anticipating grace”, and a will or thirst for conciliarity and unity is sparked and ignited...

The “validity” of the Sacraments of schismatics is a mystical earnest of their return to catholic fullness and unity... The sacramental theology of St. Augustine likewise failed to be accepted by Byzantine theology not because something alien or superfluous was descried or suspected in it. Augustine was not known very well in the East... In modern times teaching on the Sacraments was expounded in the Orthodox East and in Russia frequently from the Roman Catholic model, and this still was not a creative assimilation of the Augustinian concept... Present-day Orthodox theology should realize and interpret the traditional canonical practice of the Church with regard to heretics and schismatics on the basis of the general premises which were established by Augustine...

It should be well remembered that when claiming the “validity” of the sacraments and the very hierarchy in schisms, Augustine in no way loosened or erased the confines delineating schism and catholicity. This is not so much a canonical boundary as a spiritual one — catholic love in the Church and alienation in schisms. And for Augustine this was the limit of salvation...

For grace acts but does not save outside sobornost... (Incidentally, here, too, Augustine closely follows Cyprian, who asserted that even martyrdom for Christ does not yield benefit outside the Church)... That is why, for all the “reality” and “validity” of the schismatic hierarchy one cannot speak in the strict sense of the preservation of “apostolic succession” beyond the bounds of canonical conciliarity. This question is studied exhaustively and profoundly in the fine article “Apostolic Succession” by the now departed K. G. Turner.⁶

It unquestionably follows from this that the so-called Church branch theory cannot be accepted. This theory paints too equable a picture of the schism in Christendom. An outside observer may not immediately distinguish the “schismatic” branches from the “catholic” trunk itself.

However, in its essence "schism" is **not only a branch**. There is also a will for **schism**... There is a mysterious and even enigmatic sphere beyond the canonical confines of the Church, where Sacraments are still administered and where hearts so frequently burn and blaze in faith, in love, in feat of labour... This should be recognized, but one should also be mindful of the fact that the **boundary is real** and that there is **no unity**...

A. Khomyakov seemed to be speaking precisely about this: "Since the militant and visible Church is still the plenitude and accomplishment of the entire Church which the Lord designated to be present at the ultimate judgment of the whole of creation, she creates and knows only within her confines, not passing judgment on the rest of humanity (according to the Epistle of Paul to the Corinthians) and only considering as excommunicated, i. e., not belonging to her, those who excommunicate themselves from her. The remainder of humanity, or that which is alien to the Church, or **linked with her by bonds which God has not deigned her to reveal**, she submits to the judgment of the great day."⁷ It was in this very same sense that Metropolitan Filaret of Moscow ventured to speak about "not purely true" Churches. "Know, then, that I do not make bold to call any Church which believes that Jesus is the Christ false. A Christian Church can only be **either purely genuine**, professing true and salvific divine teaching without an admixture of false and harmful opinions of men, or **not purely genuine**, mixing false and harmful opinions of men with true and salvific belief in Christ's teaching."⁸ "You are now waiting to hear how I am to adjudge the other half of modern Christendom," Metropolitan Filaret says in his final conversation. "But I am just looking at it. I partly perceive how the Head and Lord of the Church heals many deep wounds in all the parts and members of this body inflicted by the ancient serpent, applying now weak, now strong treatments, and even fire and iron to lessen the bitterness, to remove the poison, clean the wounds, remove the wild excrescences, to renew the spirit and life in half-dead and denumbed joints. In this fashion I am affirming my faith that divine power will finally triumph obviously over human infirmities, good over evil, unity over division, life over death."⁹

This is only a task or a general characterization. Not everything in it is clear and said in full. But the issue has been raised correctly. There are many still unbroken bonds by which the schisms are held in a certain unity... And all attention and all will should be gathered and geared to exhaust the stubbornness of the discord. As St. Gregory of Na-

zianzus put it, "we are seeking not victory but the return of our brothers, separation from whom is tormenting us".¹⁰

NOTES

¹ The teaching on the Church "economy" is developed the most in Greek theological literature. I will note but one example: Χρ. Ἀυδρουτσος, Δογματικὴ τῆς ὀρθοδόξου ἀνατολικῆς, Ἐκκλησίας ἐν ΑΘ. 1907, σσ 306 κτλ.; Κ. Ι. Δουβουνιάτης, Τὰ μυστήρια τῆς ἀνατολικῆς, ὀρθοδόξου Ἐκκλησίας, ἐν ΑΘ. 1913, σελ. 162 κτλ.; The same author "The Principle of Economy."—*The Church Quarterly Review*, No. 231, April. 1933; cf.: F. Gavin. *Some Aspects of Contemporary Greek Orthodox Thought*, 19, p. 292 ff.; Z. Spacil, S. J. "Doctrina Theologiae Orientis Setipara de Sacramento Baptismi."—*Orientalia Christi*. VI, 4, Rome. 1926. Few Russian Orthodox theologians espoused this viewpoint. Cf. the correspondence of Metropolitan Antony with R. Gardiner in the journal *Vera i Razum* (1915, 4, 17; 1916, 8-9, 12), and especially the article by Archimandrite Illarion. "Church Unity and the World Christian Conference."—*Bogoslovsky Vestnik*, 1917, January. See also: J. A. Douglas. *The Relations of the Anglican Churches with the Eastern Orthodox*, London. 1921, p. 51 ff.; "The Orthodox Principle of Economy and Its Exercise."—*The Christian East*, XIII. 3-4, 1932, and "Economic Intercommunion."—*Report of the Committee to Consider the Findings of Laris*. Conf.

² Cf.: A. d'Ales. "Le mot οἰκονομία dans la langue theologique de St. Irenée."—*Revue des études grecques*, t. XXII, 1919, pp. 1-9.

³ *Vera i Razum*, 1916, Nos. 8-9, pp. 887-888.

⁴ As expressed by Prof. Diovousiotis, *Ibid.*, p. 97.

⁵ A. Khomyakov. *Works*, St. Petersburg, 1900, Vol. II, p. 345.

⁶ See a collection: *Essays on the Early History of the Church and the Ministry*, ed. by H. B. Surte (1918).

⁷ A. Khomyakov. *Tserkov odna* (The One Church). St. Petersburg, no year, par. 2.

⁸ Metropolitan Filaret of Moscow. *Rasgovory mezhdu ispytuyushchim i uverennym o Pravoslavii Vostochnoi Greko-Rossiiskoi Tserkvi* (Conversations Between One Who Is Searching and One Who is Confident of the Orthodoxy of the Eastern Graeco-Russian Church). Moscow, 1833, pp. 27-29.

⁹ *Ibid.*, p. 135.

¹⁰ Cf. also the just published collection *Khristianskoye vossoedinenie. Ekumenicheskaya problema v pravoslavnom soznanii* (Christian Reunification. The Ecumenical Problem in the Orthodox Consciousness), Paris, 1933, and the article in it: Fr. Sergy Bulgakov. "At the Well of Jacob." On real unity of the Divine Church in faith, prayer and the Sacraments. See above my article "Problems of Christian Reunification" in the journal *Put* (bk. 37, February 1933).

Fr. GEORGE FLOROVSKY
Feast of St. Sergy of Radonezh

July 5/18, 1933

The Sacrament of Matrimony

Impediments to Marriage

Apart from what are termed diriment impediments stemming from the circumstances or the physical condition of persons wishing to enter into matrimony, there are also impedient restrictions which make marriage impossible because of consanguinity or affinity of the parties.

1. An indispensable condition for marriage is the absence of close consanguinity. That covers not only persons born within lawful wedlock, but illegitimate children as well. There are different degrees of consanguinity such as that between the father or the mother and son (first degree), between a grandparent and grandchild (second degree) and between an uncle and nephew (third degree). A number of successive degrees form a line of consanguinity. There can be direct or collateral lines. An ascending direct line leads from a person to his or her predecessors, and descending line leads in the opposite direction. Indirect, or collateral lines connect two direct lines beginning from one common ancestor, say a nephew with an uncle, cousins and second cousins.

In order to determine the degree of consanguinity one has to add the number of steps between the people related and the common ancestor: thus there is the 6th degree of consanguinity between second cousins, and the 7th degree of consanguinity between an uncle three steps removed and a niece.

Close degrees of consanguinity are regarded by all civilized nations as an impediment to marriage. Mosaic Law prohibits marriages up to the third degree of collateral consanguinity (Lev. 18, 7-17, 20, 17). In Rome marriages within direct ascending or descending lines were banned unconditionally. Within collateral lines marriages were banned between persons removed from the common ancestor by different number of steps, or degrees (an uncle and niece, an aunt two steps removed and a nephew one step removed). At certain times the prohibition extended to a first cousin (male) and a sister (the child of the parent's brother or sister).

In the Christian Church marriages were absolutely prohibited between persons with a direct line of consanguinity. Apostolic Canon 19 says: "He who has been married to two sisters, his brother's or sister's daughter, cannot be a clergyman." This means that the Early Church regarded as impermissible marriages between persons in the third degree within a collateral line. The Fathers of the Trullan Synod ruled that marriages be dissolved between cousins (Canon 54). The Eclogue of the Emperors Leo III and Constantine V banned marriages between persons within the 6th degree in the collateral line. The Council of Constantinople of 1168, under Patriarch Luke Chrysoberges, decreed that marriages within the 7th degree of collateral consanguinity be dissolved unconditionally.

In Russia, although regarded as lawful, these latter Greek norms were not kept literally. A Holy Synod decree of January 19, 1810, banned unconditionally and demanded the dissolution of marriages within the 4th degree of collateral consanguinity. Marriages in the 5th to 7th degrees were not only tolerated, but could be concluded with the permission of a diocesan archpastor.

2. Apart from relationship by blood, the prohibited degrees also cover relationships by marriage, or affinity. Affinity is regarded as being tantamount to consanguinity insofar as the husband and wife are but one flesh. Affinity covers such relatives as a father-in-law and son-in-law, mother-in-law and daughter-in-law, stepfather and stepdaughter, brother-in-law and son-in-law. To calculate the degrees of affinity the two lines are added together, and no degree is counted between the husband and wife interconnecting them. Thus there is the 1st degree of affinity between mother-in-law and son-in-law, the 2nd degree between daughter-in-law and brother-in-law, the 6th degree between husband's nephew and wife's niece, and the 7th degree between wife's first cousin and husband's aunt. This is known as twofold affinity, and ecclesiastical legislation also distinguishes threefold affinity, that is when three families are interconnected through two marriages. Thus there is a second degree of threefold affinity between myself and the wife of my brother-in-law. And there would be the first degree of threefold affinity between me and a second wife of my father-in-law (who is not my wife's mother).

Canon 54 of the Trullan Synod banned marriages within not only the 4th degree of affinity, but also within the 4th degree of collateral affinity: "Should one marry the daughter of his brother, or a father and a son should marry a mother and her daughter, or a father and a son should marry two virgin sisters, or should a mother and daughter marry two brothers, or two brothers marry two sisters: such ones must be placed under penance for seven years, clearly after the dissolution of their unlawful marriage."

In the 10th century, under Patriarch Sisinius of Constantinople, a synodal decree banned marriages within the 6th degree of affinity. This ruling was incorporated in Chapter 51 of the Russian Nomocanon. Prof. Berdnikov observed in this connection that: "The 7th degree was not regarded as an impediment to marriage. However, it was not only the degree that was taken into account in banning or permitting marriages within certain degrees of affinity (6th and 7th), but also the consideration that should marriage be permitted, there would be no confusion of family names and relations, that is following a marriage senior relatives should not be put in a position of junior ones and become submitted to them... Thus, should an uncle and a nephew decide to marry: the former an aunt and the latter her

niece, then, even despite the fact that each of them is in the 6th degree of affinity, the marriages are permitted because before and after the marriage the uncle would remain an uncle and the nephew a nephew... But should in this case the uncle marry not the aunt, but the niece, the nephew would have been unable to marry the aunt of his wife. The degree of affinity being the same, but through such a marriage... the uncle would have become his nephew's nephew according to affinity"¹. The Holy Synod ukase of January 19, 1810 extends the unconditional ban on marriages between persons of twofold affinity only to the 4th degree in keeping with Canon 54 of the Trullan Synod.

As for threefold affinity, until the 14th century only marriages in the 1st degree were banned, and then only in two cases: between a stepfather and the wife of a stepson and between a stepmother and the husband of a stepdaughter. However, the Syntagm of Blastares bans marriages even in the 3rd degree of threefold affinity. In this country Holy Synod decrees of April 21, 1841 and March 28, 1859 ban unconditionally marriages in the 1st degree of threefold affinity, stating with regard to further degrees (up to the 4th degree) that diocesan archpastors may permit such marriages "for good reasons".

Apart from affinity as such, canon law also distinguishes what is known as fictitious affinity. This originates between the relatives of an engaged couple. Since the engagement was considered by the Church to be tantamount to marriage, fictitious affinity was an impediment to marriage in the same degrees as real one. In addition to that it also covered the relatives of divorced spouses. Byzantine law limited bans on marriages for reasons of fictitious affinity to the 1st degree: marriages were banned between one of the divorced spouses and the children of the other begotten in another marriage.

3. Considered as an impediment to marriage is also spiritual affinity which arises between the godparent and the baptized. After the practice of having godparents at Baptism became established, Emperor Justinian banned marriages between a godfather and the baptized girl on the grounds that "nothing can arouse paternal love in such measure as this, thus offering such a lawful impediment to marriage". The Fathers of the Trullan Synod banned in Canon 53 marriages between godparents and the parents of the baptized. In the Basilicas, this most important Byzantine legal monument of the 9th century, the ban on marriages for reason of spiritual affinity also includes the 3rd degree: a person receiving one from the Holy Baptism cannot marry her, for she is his daughter, and neither her mother or her daughter. Godfather's son was also banned from marrying the aforesaid persons. By the decision of the Synod of Constantinople, called under Patriarch Nicholas III Grammaticus (1084-1111), spiritual affinity was proclaimed as an impediment to marriage up to the 7th degree inclusive, similar to consanguinity. However, these degrees were counted only along the descending line from the godparent and the person baptized, and along the ascending line they extended to the 1st degree only — the mother of the baptized and of the godparent, without involving the collateral lines. A decree of the Synod of the Russian Orthodox Church of January 19, 1810, denies spiritual affinity between the children of a godparent and the baptized and also between a godfather and a baptized girl, considering as impediments to marriage only relations between a godmother and the baptized youth and his parents. Meanwhile, according to the laws of the Greek Church marriages are banned not only between "spiritual brother and sister", that is persons baptized by one and the same godparent, but also between their descendants to the 7th degree of spiritual affinity.

4. An impediment to marriage is also what is known as civil (foster) affinity which arises as a result of adoption. In Rome and Byzantium, an adopted person could not marry the close relatives of his or her foster parents. But the ban remained in force only until civil emancipation of the adopted son or daughter.

In the reign of the Emperor Leo VI in the 9th century a church form of adoption was established. He decreed that persons adopted through the church rite could not marry the children of the parents even after the death of the latter. According to the subsequently established practice in Byzantium, marriages were banned up to the 7th degree of foster affinity.

In Russia, there was no church, but only civil adoption and it was not regarded as a formal impediment to marriage. But as Prof. A. Pavlov points out, "one should not come to a hasty conclusion therefrom that this kind of impediment did not exist. A simple ethical sense deters a godfather from marrying his adopted daughter, or an adopted son from marrying the mother or a daughter of his godfather. Within this scope foster affinity is recognized as an unquestionable impediment to marriage in the legislation of all Christian nations."²

5. An indispensable condition of legality and effectiveness of marriage is mutual consent of the parties. The office of the Sacrament of Matrimony includes questions as whether or not the bride and the groom enter into matrimony of their own free will and without coercion. For this reason marriages without consent and under duress are regarded as invalid. And it is not only physical, but moral compulsion, such as intimidation or blackmail, that are regarded as an impediment to marriage. Canon 11 of the Council of Ancyra stipulates that: "Concerning Virgins, engaged and later abducted by various means, it has been decided that: they must be returned to the parties to the engagement even if they have been violated by the abductors". The Council of Chalcedon in its Canon 27 and the Trullan Synod in Canon 92 anathematize those abducting women they wish to marry, which means that marriages of this kind are regarded as being null and void. Impediments of this nature also include deception, i. e., substitution of one person for another, such as in wedding at night or wedding a person who is either blind or dead drunk. As Prof. A. Pavlov points out "from the Church point of view any mistake on the part of one of the parties to a wedding concerning the other, or both of them together, whether through someone's intention or by accident, rules out the possibility of a valid marriage between them, since marriage is effected between two persons willing to become spouses."³

SOURCE MATERIAL

¹ I. Berdnikov. *Kratkii kurs tserkovnogo prava Pravoslavnoi Greko-Rossiiskoi Tserkvi* (Short Course of Canon Law of the Orthodox Graeco-Russian Church). Kazan, 1903, pp. 81-82.

² A. Pavlov. *Kurs tserkovnogo prava* (Course of Canon Law). Trinity-St. Sergy Lavra, 1902, p. 358.

³ *Ibid.*, p. 328.

Archpriest VLADISLAV TSYPIN,
Docent at the MTA

(to be continued)

Pentecostal Hymns
Troparion, tone 8

Greek chant
Harmonized by Hieromonk Amvrosy

С. А.
Т. Б.

Бла-го-сло-вен е-си, Хри-сте Бо-же наш, И-же пре-муд-ры
лов-цы яв-лей, низ-по-слав им Ду-ха Свя-та-го, и те-ми у-лов-лей
все-лен-ну-ю, Че-ло-ве-ко-люб-че, сла-ва Те-бе.

Refrain for Canticle 9 of the 1st Canon

Kiev-Pechery Lavra chant

С.1 Т.1
С.2 Т.2
А.
Б.

Ве-ли-чай, ду-ше мо-я, ду-ше мо-я,
И-же от От-ца и-схо-дя-ща-го Свя-та-го Ду-ха.

Refrain for Cantic 9 of the 2nd Canon

Ве-ли-чай, ду-ше мо-я, ду-ше мо-я,
в три-ех ли-цех су-ще-е е-ди-но Ба-же-ство.

Hirmos for Cantic 9 of the 2nd Canon

Ра-дуй-ся, Ца-ри-це, ма-те-ро-дев-ствен-на-я сла-во:
вся-ка бо у-до-бо-об-ра-ща-тель-на-я бла-го-гла-го-ли-ва-я
у-ста ви-тий-ство-ва-ти не мо-гут, Те-бе пе-ти до-стой-но:
и-зу-ме-ва-ет же ум всяк Тво-е Ро-жде-ство
ра-зу-ме-ти. Тем-же Тя со-глас-но сла-вим.

Archimandrite SOFRONY Sakharov.

SEEING GOD AS HE IS.

The Stauropegion of St. John the Baptist. Essex, 1985, 253 pp.

"It is a great deprivation to be blind. But there is no greater misfortune, no graver disease than not knowing God." These words by Archimandrite Sofrony can be used as an epigraph to the book under review, which has been published in Great Britain in Russian. The book was issued with the assistance of the Orthodox Serbian Parish of the Prince St. Lazar in Birmingham. This was conceived as an autobiographical confession designed to facilitate the spiritual path to those seeking the Heavenly City. Fr. Sofrony's attempt to describe his spiritual path developed into a number of reflections on the laws of aesthetic acts. This is not only and not so much a description of monastic experience as the theology of asceticism, the exposure of the inner meaning and structure of the life of a Christian—layman as well as monk. Throughout the book, e. g., the chapters "On Fear of God", "On Spiritual Mourning", "On Spiritual Freedom", "On the Divine Kenosis and the State of Being Forsaken by God", essentially one issue is discussed, namely, the milestones of spiritual ascent, the "constant vectors of spiritual battle". One of the chapters is called, aptly, "A Summary Exposition of the Life of Our Spirit".

Fr. Sofrony was born in 1896. Like many others, in his youth he lost his initial faith. In his student years, while attending the Moscow School of Painting, Sculpture and Architecture, he was taken with Buddhism and Indian culture as a whole. The idea that the absolute cannot be "personal" and eternity cannot be confined in the "psyche" of Evangelical love led him to meditative asceticism which consisted, as he put it, in "being divested of the material body with its sensuality through concentration of thought and will, and then proceeding farther to all-transcendental Pure Being through self-denial of the personal principle, thought and other forms of cosmic existence". During this period he was engaged in professional painting—he worked in Moscow, and then, in 1921, he left for Italy, lived in Berlin and finally settled in Paris. Here, in the "capital of the arts", he soon received recognition as an artist, and Paris salons began displaying his paintings. However, neither artistic work as an attempt to come into contact with the invisible and the eternal through reflecting the beauty of

the visible world, nor "artificial immersion in the abstract sphere of the intellect" led him to a cognition of the Chief Source of all sources. "Through my ascetic divestments of all that is relative I have not attained real unity with Him Whom I sought. My mystical experiences were of a negative nature. What appeared before me was not 'pure Being' but death for all of me, including my personal source," writes Fr. Sofrony. Through this experience of the mortality of everything, which seized him with exceptional force, there took place the return of the prodigal son to the Father: prayer was born which became the mainspring, the centre-piece of the entire subsequent life of the would-be monk. Fr. Sofrony realized his "Eastern" experience as a "horrible crime against the love of God" Whom his soul had known since childhood. Memory of death as negative experience served as a stepping-stone to a perception of the grace of repentance. The rediscovered Light—the revelation of the Personal God of love—evoked in him a profound realization that he was unworthy of such a God. God revealed Himself to him as a Personality, as the Living God. The name of God—I am that I am—revealed that First-Being and First-Source are personal and that the personality is the image of Divine Being. Therefore, cognition of God is possible only through personal communion with Him, for a personality that is undefined and is not to be reduced to anything is cognised only by another personality in the communion of love. It is impossible to describe this experience rationally, since "cognition is co-being." This "cognition through being of Pre-eternal Being" lies on the path of fulfilment of the commandments which "in their essence are the self-revelation of God."

It is hardly possible in this brief article to expound the content of Fr. Sofrony's book, a book about that which is most treasured—the experience of communion with God. The spiritual path lies between two abysses: the meonic darkness of Hell, where there is no God, and the realm of Uncorporeal Light, which is the presence of God. In his long experience the ascetic becomes convinced that the path to Light lies through descent into the depths of non-

being, through a realization of himself in Hell. Pride is a principle of evil; in it lies the essence of Hell, but "God is humility." By descending into Hell Christ exhausted human experience. God's love is revealed to man as kenotic love, and Christ urges that man be loved to the point of self-sacrifice. The path to the God of love is the path of pain, suffering and exhaustion, for it is through giving of oneself and self-denial that spiritual growth takes place and the individual effects himself as a passage to another ego, as the full selflessness of love. Repentant prayer is the main act of an ascetic; "through repentance the soul becomes receptive to the Light descending upon it from God." However, this reception of Light is realized only as "unrighteous wealth," as God wounds the heart of an ascetic with love, and leaves. Then there begins the most important period—the struggle for fidelity to God, free reliance on the will, and "resolve of faith." The mystery of God's love consists in the fact that the "fullness of Kenosis anticipates the fullness of perfection." Genuine repentance is born of a loss of acquired grace, from the horror of the absence of God, which evokes impassioned prayer. This prayer "from the depths" opens anew the path to God, to communion with Him in the Spirit. "Prayer offered to the true God in a befitting manner—in spirit and righteousness—is incorruptible, indestructible existence." Through pure prayer an ascetic receives the gift of Christ's love and prayers for the whole world, wishing salvation for all. "When the power of this love touches the heart of a person, it opens him up to the utmost—it gives him the joy of embracing all of creation, the whole world, with love."

In his book Archimandrite Sofrony speaks of lofty things, above all a knowledge of God, which is the knowledge through experience, the result of the long path of the Christian ascetic. We, who are at best merely at the start of the path, sometimes find it difficult to understand his words and correlate them with our lives. Nevertheless, we need these words precisely as a lofty task, as a model and outline of the path to attaining the "honour of the higher title" to which each Christian is called.

A. KYRLEZHEV



RUSSIAN MONASTERY OF ST. PANTELEIMON ON THE HOLY MOUNTAIN



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